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No. II.

Expect Great Things from God. Attempt Great Things for God.

THERE are a few changes to be mentioned in the topics for our Calendar for November, as follows : Miss McLennan's name in Japan should be written Mrs. Schuyler S. White,—a change of name, merely, not of work or of station. Miss Colby arrived in Japan, and is now stationed at Osaka, in charge of the girls' school there,—Miss Daughaday having gone to Tottori, for the relief found in a change of work. Miss Wilkinson has been obliged to return to this country, on account of failing health. Mrs. Garland is now with her husband on board the Morning Star, visiting the different mission stations. Mrs. Rand and Miss Foss, as will be seen by the item given below, are established temporarily on the island of Mokil.

IT is gratifying to report that the contributions for the Board for the month ending September 18th were \$700 in advance of those in the corresponding month in 1891. It will require a monthly increase in geometrical ratio till the end of the year to bring up the receipts to last year's standard. With a constituency like ours this is by no means impossible. Let us strive for it. A decided increase in legacies will go far toward meeting the demand for buildings, but the general work needs the special effort of every member of every auxiliary.

'The annual report of the mission to Spain gives the following statement as to education in Spain:—

IN the early part of this year the first volume of the census of Spain, taken in the year 1887, was published. Though so late in reaching the public,

the items are of interest ; and some of those respecting the population reveal some of the dark shades of the problem that lovers of the country are trying to solve.

In round numbers the population is 17,500,000, not counting foreigners. There are some 350,000 more women than men. Of the entire population only a little over 5,000,000 can read and write, and some 600,000 can only read, leaving nearly an even 12,000,000 who can neither read nor write.

This abject ignorance of the masses looms up in the background of every picture that can be drawn of the political, intellectual, and moral condition of the country ; it is one of the greatest obstacles to the spread of the knowledge of the gospel ; and in equal degree is an ally of the State Church, that has adopted as one of its characteristic maxims that well-known one, "Ignorance is the mother of devotion."

A Missionary from Mexico writes :—

TO-DAY is Corpus Christi, one of the great feast days. I doubt if there is one in a hundred who thinks anything about the day except that it is the time to buy fruit. All the servants and children are given extra money to buy their fruit ; and the streets are full of enormous piles of watermelons, plums, mangoes, and the great variety of Mexican fruits. "This is my *corpus*," one will say to another, displaying his purchase. All the feast days are marked by some special dainty, sold only on that day ; and the fasts are great feasts in reality. Good Friday, instead of being a day of fasting and prayer, is a great time of *paseo*, when all the new dresses must be finished, and everybody goes out in the streets. Large crowds go in the early morning to communion, and then consider their duty done. Sunday is always observed in much the same way, with an early mass and then unlimited pleasure. There is always a fine band concert in the plaza, and I am sorry to say that most of the Americans are seen in the gay crowd.

We keep up English service, though it often is confined to the missionary families ; so if anybody wants a church-going Sunday he may have it. We realize how many temptations there are in a foreign city, and try to do a little home, as well as foreign, missionary work.

FROM THE ISLAND OF MOKIL.

We make the following extract from a private letter from Mrs. Rand :—

For a month after we got here we lived, or rather existed, in Charlie's house. The house was so small we could not get in it all our things, so we let some things remain over on a little island where the "Star" landed them. Our cook-stove we had on the porch, and that was where we did our cooking for a month. As soon as the "Star" left, the natives went to work to

put us up a house. We had some lumber which Mr. Rand brought down two years ago to repair our house at Ponape. This, with some that Charlie let us have, and the native material, made us quite a good, comfortable house. You would be surprised to see how nice and cozy we look. We have been in the new house little more than two weeks. The natives made all the doors of it of boxes, and the shutters too. We had two glass windows which were pretty well smashed up on the "Star"; but we happened to have some panes of glass, so we thought the windows could be made all right. A week or two ago Mr. Rand sent one of the boys over to the little island where our things were, to get the panes; on his way home the canoe upset, and the panes all went to the bottom. Out of the two windows we succeeded in getting one good one, and that we had put up in our bedroom. I guess I must have thought too much of that window; it did look nice, and the only glass window in the house. But it is gone now. Saturday the men were putting up some native mats for a ceiling in the room, when they let fall, accidentally, a heavy timber. It went through the window with a crash, breaking panes, sashes and all. Sister Ida and I were standing in front of the house and saw the timber go through the window. We looked at each other, and finally Ida said, "You've thought too much of that window, Carrie." So it is with many things that we value; one by one they are being destroyed. With three moves, a fire, a hurricane, and want of proper care while on the "Star," if we have not yet learned how to take joyfully the spoiling of our goods, it isn't because we have not had lessons enough.

MEXICO.

A SKETCH OF THE MISSION WORK IN CHIHUAHUA.

1882

BY MRS. GERTRUDE C. EATON.

It is just ten years since the Prudential Committee sent Mr. Eaton on a tour of exploration to this city, before the railroad was completed to this point; and he, like St. Paul, felt his heart faint within him when he saw the city given up to idolatry. He accepted the commission to undertake a new mission of the A. B. C. F. M. in this Northern Mexico, where no Protestant work had ever been done. We did not come here till the following fall, in November, when our precious baby Harry was a little over two months (he was five weeks old when I left Andover; nine when we started on the long journey). Although we had not crossed the ocean, we realized that we were in a foreign, and a very inhospitable land. One little boy in the United States asked if there were cannibals in Mexico. In the literal sense there are not, but in truth they would gladly have annihilated us had it been in

their power. As it was, they tried their best to discourage us, by refusing to rent us a house or to work for us, or even sometimes to sell us necessary supplies. I think I can truly say that "my tears were my meat" those first months; and yet, so conscious were we of the Lord's guiding presence that we never doubted that we had done well to come, nor regretted the step. At first there was little we could do beyond accustoming ourselves to the strange ways of living and studying the language. We ran across a snag in this, too, for no one was found willing to teach us, as the people did not want Mr. Eaton to learn to preach this "new religion." The presence of my sister in the home was of real service in giving us an entrance, as her English classes brought some of the liberal young men to the house and gave us an acquaintance, though the women were usually afraid of us. Meantime we started services in English for the many resident Americans, and by the spring of the year were holding song services in Spanish, when my husband read prayers from the Episcopal prayer book and a sermon or an appropriate tract. We were never sure of a congregation. Sometimes we would have a few, and at others hardly any one would venture in, though some always listened at the doors and windows. We stayed ourselves upon the promises, especially this: "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." One of the first things we did was to display the Bibles and Scripture texts in the front window of the house. One



A MEXICAN WOMAN.

Sketches



MEXICO



Blue Hilly

large Bible was always open, so that passers-by could read. One morning we found the glass had been broken and the pages torn with a poker, or something of the sort. The iron bars had protected the books from being stolen. Great notices were posted up on the cathedral doors menacing us with the wrath of the Church, and excommunicating all who should in any way serve or assist us. The animus of the people was all against us; and when, before the year closed, our dear baby failed in health, sinking daily for months, and Mr. Eaton, being all run down while trying to carry on the work of preaching in English and Spanish, grew daily weaker, and we were obliged to seek the cool climate of Wisconsin for a season, it looked as if even the Lord had forsaken us, and we had, indeed, made a mistake in coming. However, we felt that we must return, and after having buried the little one and nearly lost Mr. Eaton, we set our faces Mexico-ward, though it cost us far more than the first time. Our reward was awaiting us, however, for we found that the Bibles were doing their work, and the first converts, Felipe and Nutonia, without word of ours or explanations of any kind, were waiting to be baptized, having read their way clearly in the wonderful Word. That second year saw more progress. The woman's meeting was started in the house of the Orozcós: women who received us politely, though not joyfully at first. With the baby organ and Ryle's Commentaries to read from I began the work which from that day to this has never ceased, and our Tuesday meetings for women are found now wherever there is a company of believers. Mr. Eaton, his own colporteur, sold hundreds of Bibles in different parts of the State, visiting Cosihuiachi, Parral, Jemenez, Paso del Norte, and other places, in nearly all of which we now have congregations—the first seed sowing having been followed by other consecrated workers—and in many, churches. On some of these trips I accompanied him the following year, and we walked the streets and sang like minstrels whenever any would listen to us, or like peddlers we went from house to house with Bibles and Testaments. Those were days that tried men's (and women's) souls.

Meantime in the city a little congregation was slowly growing. A Sunday school, with some bright young faces with the elders, was gathering, and believers were being received at every communion. Felipe and Nutonia were indefatigable in their work, and having brought many into this church, they went to Paso del Norte, and they were the first workers in the church that now exists there. Had I time to go into particulars, I should like to tell of the trials encountered in every place where work was first begun, but also how the truth has triumphed over every obstacle at last.

In about the fourth year a little school work was begun, under the lead of the best of our young women, though she was very incapable of teaching.

In a little room, with a few rude benches and a dozen or two scholars, the Colegio Chihuahuensez began. Afterward Miss Ferris came, and the school was put upon a firmer basis in one of the rooms of the property of the Board, which was secured in 1885, and occupied in 1886 by Mr. and Mrs. Wright, Mr. Wright giving efficient direction to the school while here.

Miss Keyes followed Miss Ferris; and while she was here the boarding department was started, we leaving a cool house on the hill to move into this house so that I might temporarily take charge. After a year and a half I resigned my charge to Miss Dunning, who has ever since been matron,—Miss Prescott, of Parral, having taken charge of the school for two years. During that time four girls have gone out from this school to teach in the country schools, where they have schools numbering from twenty to forty-five pupils; and where they are priestesses, leading the public meetings as well as the women's meetings and the Christian Endeavor Societies. Our boys are at Juarez in the training school established last year, and will before very long be ready to preach. One was licensed for two years at Conference.

Two years ago I had the pleasure of translating a constitution for a Christian Endeavor Society in this church. It was the banner society of a movement that is spreading. It is my pleasure also to edit the Christian Endeavor column in our paper, *El Testigo*. Wherever our young people go they start these societies, in which they are exceedingly interested.

Now, shall we agree not to "lay again the foundations," but to press forward? In this briefest of sketches I cannot do more than indicate some of the work attempted and begun. We are now entering on a new decade, and we hope for a hundredfold more results than in the past. Last evening we had the first of a series of evangelistic services, to be held each week with the aid of the sciopticon. Our large new schoolroom was literally packed, and many stood outside who could not get in. We have never seen so many at a meeting, and the most reverent attention was paid throughout all the service of song, Scripture and prayer, and illustrated sermon on the closing scenes of the life of the Lord.

THE PRESENT ATTITUDE OF PROTESTANTS TOWARD THE CHURCH OF ROME.

BY MRS. SARA B. HOWLAND.

To the missionary in papal lands, the discussions of the present time in regard to the future of the Church of Rome have a vital interest. As he hears the jeers of the crowd about his windows, and feels the jar of stones upon his door, he may be pardoned if he does not hold as cheering views as many in regard to its rapid growth in spirituality.

There is nothing like living down in the heart of Romanism to dissipate the glamour thrown around the Holy Mother Church, which unconsciously blinds the eyes of many a good Protestant. The learned student sits calmly in his study and pores over the lives of the Church Fathers. He marvels at the sacrifices of the early Jesuit missionaries; he dips into the subtle theology that seeks to defend itself against the charge of degrading idolatry by fine distinctions of *δουλεία* for the saints and angels, *ὑπερδουλεία* for the Virgin, and *λατρεία* directed to God alone; he hears of a priest or two who is willing to see the Douay (Bible) circulated, and another who advocates temperance; and he straightway writes a most edifying article upon the reforming and purifying influences at work in the bosom of the Church.

The elect church member reads, and rejoices that he need not give his annual dollar for the support of missions in Papal Lands, and cheerfully hands it over to the priest resident in his own town, who is collecting to erect a nunnery or a church.

If you try to rouse an interest in the mission work in Papal Lands, you will find that it is not a popular subject. Many do not consider Italy, Spain, and Mexico as legitimate fields for missionary labor. "The people have a knowledge of God and Jesus Christ," they say. "Let us send the gospel to the real heathen in Central Africa, or the Isles of the sea." The *raison d'être* of such missions is always to be newly demonstrated; and the discontented murmur, "Why this waste?"

At the root of this indifference on the part of many is a real ignorance in regard to the teaching and tendency of the Church of Rome. Seeing only the highest and most enlightened form in the United States, they do not understand that a church noted for its skill in adapting itself to circumstances, has assumed, where it must, the most tolerant and liberal role possible.

Articles like one recently published in regard to increased intellectual activity among Roman Catholics, will be regarded by many as an encouraging "sign of the times," in spite of the fact, distinctly stated, that the special object of study in their new "summer school" will be their own writers; a circumstance which, while perfectly natural and commendable from their standpoint, fails to give any special "encouragement" to Protestants. It ought to be proved that mere secular education will do little toward the actual conversion of the Roman Catholic. Let those who are so sanguine about the matter examine the statistics.

How many conversions from Romanism in the United States were there last year? How many members of the secular schools became so enlightened as to join a Protestant Sunday school? How many Catholic servants in Protestant families became converted? Why are the results of living in a Christian land so small? It is because so little direct personal work is done.

How many church members have spoken plainly to their Catholic neighbors upon the subject? How many ministers have preached, we will not say controversial, but sermons particularly to interest and help the Roman Catholic? Examination will prove that in the majority of cases a severe letting alone is all that is done; and to the missionaries in foreign lands, with strange tongues to master, with race prejudices, and all the mighty odds against them, is left the task of battling against the "principalities and powers" of Rome.

Are we "narrow" when we state the case so strongly? O that we could speak in words so burning with the fire of the holy truth, that they would scorch deep into the hearts of careless and indifferent Christians, and arouse them to a sense of their responsibility in this matter!

Let us look beyond our own land into that lovely neighboring country where unfettered Romanism has borne its bitter fruit for so many years. You wonder why we need to preach to Mexicans when they already "know about God." Walk by the beautiful Cathedral of Guadalajara and hear the sweet strains of the mass of San Gregorio, which, for the payment of one hundred dollars, will pass the soul of the departed straight to the celestial regions; follow the crowd to the Cemetery of Belen on All Soul's Day, and watch that second-rate priest mumbling his twenty-five or twelve-cent prayers over the grave of some poor soul; watch the mass of people kneeling in that little pueblo where the virgin of Zapopan, a rude wooden image about a foot and a half high, has been carried with as truly heathenish demonstration of dancing and drunkenness, as one would see before some Buddhist temple.

Pass by the houses of "spiritual retirement" and hear the shrieks of the devotees as they lash themselves with the iron *diciplinas*, or press the spikes of their *cilicias* further into the quivering flesh, while the fumes of an extremely material sulphur make the place like a true type of the infernal regions. Go to that baby's funeral, and see the crowd dancing and drinking while the heartbroken mother tries to stifle her sobs and join in the mirth, until the little form is carried away, when she falls into a frenzy of shrieking. Hear the rockets whizzing in honor of the Immaculate Heart of Mary; see the grand dinners and the *paseo* on Good Friday; and the clang of the bells and the burning of hundreds of Judases when the "glory comes in" on Holy Saturday; hear the people gayly asking one another on *Corpus Christi*, "What is your *Corpus*? Mine is a big watermelon!" Or on All Saints' Day, see the children with their bonbon boxes in the form of coffins, with a candy doll in its white shroud within, while others have their arms full of hideous toys, grinning skulls, skeletons in every conceivable form,—every thing

that will make a ghastly mockery of death. See the thronged market on Sunday morning; hear the wild screaming as the *consite* for the afternoon bull fight passes by our chapel windows,—and, in the face of it all, can any one say the gospel is not needed!

Can you imagine any Feejee Islander doing anything more ridiculous than the following: A certain priest died, and was laid out in state, with a linseed poultice, used during his sickness, still remaining upon his highly respectable person. After a while an observer chanced to note that certain of the faithful had stolen the poultice and were piously eating it up, doubtless in the hope of receiving a plenary indulgence for so meritorious an act!

Another characteristic incident was told us by an educated lawyer of this city, in the presence of his pretty little wife, who laughed heartily at the story, but whom I have often since met on her way to mass. A priest whose bad luck at the gaming table had caused him to lose two hundred dollars, cast about in his mind to find some way of retrieving his losses. Having, according to the custom of most of the holy fathers, a large circle of admiring female acquaintances, he called upon fifty of the most credulous, to whom he represented that, in a special revelation, he had learned that the soul of a husband, wife, or child was in purgatory crying for release, and he would be happy to secure their speedy pardon at four dollars each. Of course they were only too happy to complete the arrangement, so he soon paid his debts and the mourners were comforted.

The priests resident in United States may be too shrewd to say much about modern miracles; but the Bishop of Samaulipas, who made the statement that it was not absolutely necessary to believe in the apparition of the Virgin of Guadalupe, was promptly rebuked by the Inquisition, and his retraction has been published far and wide in the Mexican papers.

These are but typical instances. Any Protestant missionary who has gotten into intimate personal relations with the people, could match these with hundreds of examples to illustrate the power of the priesthood, and the extreme degradation and fanaticism of the people. The enlightened and prosperous Church of the home land will be culpably careless if she allows these plain and unvarnished facts to be, without doing all in her power to enlighten the eyes of those who sit in darkness.

And now will some ask, "What can be done for them? Are there any results to show for the money and the labor?"

Yes, there are, even in the face of fearful odds. Great numerical results may not yet have been reached by those who work conscientiously to build up a true Christian character in the converts; and no one denies the many discouragements.

But, as during the past week we have attended four Christian burials ; as we have stood by the bedside of the dying, and have with him partaken of the Lord's Supper, and had our own faith strengthened by his cheerful willingness to depart and be with Christ, because it is "far better" ; as we have stood in a desolate room by the side of a lifeless baby, and sung, with the young mother, to the very last notes of a triumphant hymn, and have seen her weep out her heart in friendly arms instead of giving those wild shrieks of despair ; as we have seen the progress of many of the scholars in Christian life as well as in their studies, and have felt their loving arms about our necks as they came to say "good-bye" for the vacation ; as we have seen them freely denying themselves half of their plain suppers to help on the new church ; as we see the fair walls of that long-desired building stand up before our happy eyes ; as we see a father from a distant village come to embrace his pastor before he sees his daughter, because his heart has been "yearning" for him so long, and watch him as he drinks in every word of instruction ; as we meet smiling faces and pleasant words in those who were formerly our enemies,—we can say from the heart, "There is progress."

Then let the Christians at home "rouse themselves" to face the evil of Romanism, and help put it down. Not in any spirit of mere controversy, but after the example of our loved Master, whose uncompromising firmness was mingled with the divinest love and pity.

God grant that the coming year may show a hundredfold increase in interest, in prayers, in labor, for the mission work in Papal' Lands.

SPAIN.

THE BOARDING SCHOOL AT SAN SEBASTIAN.

BY MRS. ALICE GORDON GULICK.

ABOUT twelve years ago, when we were stationed at Santander, I called one day upon a member of the church. A young girl, who was using her friend's sewing machine, attracted my attention, and I endeavored to say something that might influence her, though she did not appear to notice our conversation. To my great surprise she came to the chapel on the following Sunday, but disappeared as soon as the service was concluded. For two weeks I did not speak to her ; but as she came again and again I ventured to go to her, and found that she was ready to talk with me. Her heart had been touched by the truth, and she told me she had a great longing for an education. We then and there made the compact that she should sew an

hour a day for me in return for lessons which I should give her. Thus began the school which to-day has a marked influence in Spain. That girl is now the wife of one of the young men of the Santander church who studied in Zaragoza, and they are efficient missionaries in Pau, France.

As the years passed one and another begged to enter the classes, and the rooms have always been filled, though no prospectus has ever been printed. The girls have come from evangelical families, with but few exceptions, and many are the daughters of pastors or teachers scattered through Spain. Eighteen English children have been sent here, as there is no other place in



Spain in which they can be educated. During the twelve years that have passed since we took the first girl into our family, one hundred and thirteen have entered the school as boarding pupils, classified according to nationality as follows: Spanish, 90; English, 18; American, 4; German, 1; total, 113. Of this number ninety-eight were girls and fifteen boys. Most of the boys have completed the preparatory studies, and have then entered government high schools, either in Spain or England, as it has not seemed wise to keep them here after twelve years of age. Two entered the theological school of Rev. Wm. Moore, D.D., in Southern Spain. He kindly wrote us that they passed better examinations than any who had ever entered the school. One

has been a teacher in the boys' school in Zaragoza. Three are at present in the boarding school, and two others are expected in the autumn.

Twenty-four Spanish girls have graduated, twenty-one of whom have taught in the evangelical schools of Spain and France. Five have married preachers or teachers. Others not graduates have taught, bringing the number up to twenty-nine of those who have been employed in mission work who have studied here.

The influence of the school has thus been felt all over Spain, as may be seen from the following table showing the different points in which they have been employed: San Sebastian, 3; Bilbao, 1; Santander, 2; Gijon, 1; Marin, 2; Pradejon, 1; Salamanca (Province), 1; Madrid, 6; Zaragoza, 3; Figueras, 2; Reus, 1; Rio Tinto, 3; Huelva, 1; Jerez, 1; Pau (France), 1.

During the year 1891-92 the number matriculated in the different departments was as follows: pupils in boarding school, 41; in day school, boys, 65, girls, 44; in evening class, men, 8, women, 10; total, 168. The day and evening classes serve for the normal training of those who expect to be teachers. The school now has a graded system of instruction for children from the kindergarten department, which is to be more fully developed this year under the generous care of Miss Mattie Williams, of Connecticut, to the class which is expected to take the degree of Bachelor of Arts from the State Institute in 1893. Fifteen have already passed examinations in the Institute, which have been commended by the professors and the daily press. The large proportion of high marks has surprised every one, and especially those to whom it is a novelty that girls in a "women's school" should think of studying Latin and mathematics, to say nothing of the natural sciences.

The children enter the school imperfectly prepared for a life of study and discipline. They must be taught how to study. Obedience is foreign to their ideas. Children usually have their own way in a Spanish home, the parents considering it a proof of love to yield to caprice or demand. There have been many other difficulties arising from within, or imported from without, which have sometimes been well-nigh discouraging in the development of the school. But every year has seemed to mark progress; and looking back over the decade that has passed since the school was formally established in San Sebastian, we are able to say that the Lord has helped us. Parents are beginning to realize the need of helping toward the support of their children, however poor they may be, and are doing better in this respect than ever before, though there is still a remnant of those who supposed that when they became evangelical Christians they were to receive the gospel literally "without money and without price."

The Christian life of those who have been members of the school some time is above reproach. All the older girls are members of the church. The Societies of Christian Endeavor and King's Daughters, with various sub-divisions, have been well sustained, and in the heavenly record may be found many acts of self-sacrifice worthy of that place.

The future lies before us. Good work will doubtless be done in the house already filled to its utmost capacity, and we are planning with renewed hope and courage, and with the help of the new missionaries, Miss Page and Miss Bushée, for a happy, busy year. But we cannot work up to the possibilities plainly to be seen under the present conditions. No call can go out for more pupils. The building at present occupied by the schools and chapel does not meet the present need of the school, and could not unless we should purchase and remodel it. The dormitories are not what they should be. The dining room is so overcrowded that good manners are necessarily at a discount. The class rooms are not suitably furnished, though it is true that the rheumatically twisted blackboards have seen "advanced" problems upon their battered surfaces. Imperfect sanitary arrangements, no room for a library, no laundry, and no place for recreation, must all be added to the list of defects; and yet, as we are in Spain, every window of the house has a fine iron balcony!

The underlying thought in seeking something better for the school is that of permanency. The Christian education of children and young people is the principal factor in the work of the evangelization of Spain from which we may expect permanent results. The graduates of this school have given not less than one hundred and ten years of service to this end. The children who have been under daily instruction in Bible truth and a pure Christian doctrine, cannot grow up as superstitious or bigoted as they would otherwise have been. The way to the home is often opened before the teacher by the little child, who thus becomes a missionary to the parents who have not cared for any of these things. It must be remembered that more than half the children in the day schools are from so-called Roman Catholic families.

The next department to be developed in the school is a class for the training of Bible women, who, hand in hand with the teacher, we hope will win many a home for Christ.

There is religious sentiment in Spain more truly than in France to-day, but men are breaking away from the authority of the church, and proclaiming themselves unbelievers in a positive religion. Is it not because they have never known Jesus Christ and him crucified? To-day is the time to put the gospel into the hands of the people. How shall they know the truth if they do not hear it, and how shall they hear without a preacher? May God in

his own good time raise up those who shall be willing to come to a land where missionary work means trial, and isolation, and social ostracism, and opposition, and joy for His sake who is not willing that any of these little ones should perish, but that all should have eternal life.

SAN SEBASTIAN, Sept. 9, 1892.

AUSTRIA.

WORK IN AUSTRIA.

Of the present work in Austria, Mrs. Clark writes :—

THUS far the year 1892 has been most signally blessed by the Great Head of the Church. Since New Year's Day fifty Romanists have been received to four of our churches. One of these is a poor market woman living in Pilsen. For years she was a benighted instrument in the hands of the priests. Whoever failed to be present at the annual pilgrimage to the so-called Holy Mountain of Bohemia, this poor woman was not one of the number. When the priests heard that this woman was an earnest Bible Christian, worshipping God with our little flock in Pilsen, they were intensely surprised and enraged; in fact, would not believe it until they had heard it from her own lips. God's blessing on woman's work is making this once superstitious soul a genuine light for gospel truth.

Near Pilsen we have an outstation called Rokycan. The first soul from that place to join that little band is an intelligent woman who has been seeking for fifteen years what she has now found,—gospel truth and peace. Woman's influence brought her to our meetings, and now she rejoices, and we rejoice with her. Some one from Pilsen visits this place twice a month. At other times the meeting is led by a married sister of our church who has more courage than her husband; she reads some of Mr. Clark's (Bohemian) sermons.

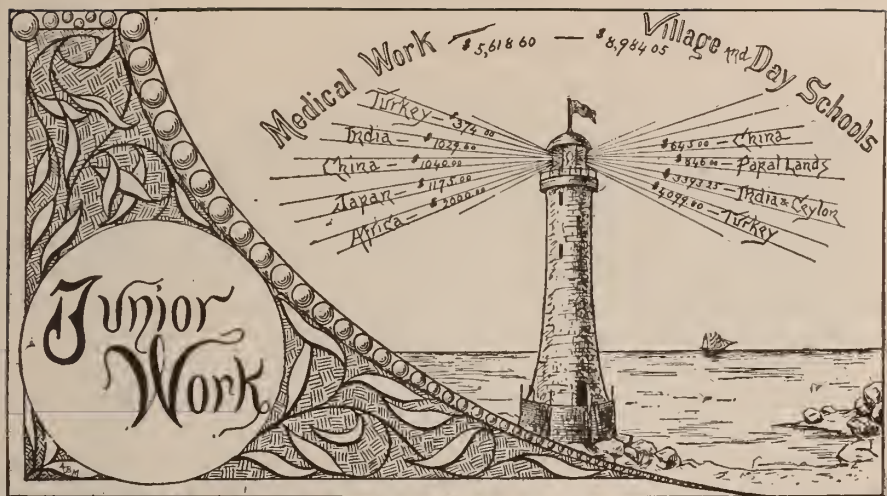
Among the five to be received to the Prague church next Sunday is an interesting and fairly cultivated young lady, who will in time be the wife of one of our helpers. Until within a year she has been worldly enough, but now she is fully in earnest for Christ and the gospel. My husband says that her examination for admission to the church was the most satisfactory that he has heard for many a month. In God's great mercy a poor servant girl, a member of our church, was instrumental in her conversion. It is very interesting to see how God leads different souls to a knowledge of his light.

The circumstances of the country in which we live forbid our having at present just the same form of Christian Endeavor work for young people that you have in America. One difficulty, and perhaps the chief one, is that young people are not allowed to meet together as they do in America; but on the one hand we have a flourishing Y. M. C. A. work, and on the other hand, social circles of girls and young women. One such meets at our house every fortnight. The first young lady who left the Catholic Church to join our mission work is now a faithful Bible reader. Her knowledge of God's Word is simply wonderful. In the Bohemian language there is no concordance, and yet this Bohemian lady will turn readily to almost any text or passage you may wish for. She has great tact in talking with people about their personal salvation, and has led not a few to believe in the sinner's best Friend.

In our Rescue Home for Girls, she usually conducts two meetings each week. Some of these girls, rescued from deepest degradation, are now rejoicing in a living faith in Christ. There have been already over fifty such girls in our Home, and (can you believe it?) hardly one of these fifty had any idea as to what God's Word was, having never even seen a Bible; really just as much of heathen as people in Japan or China.

And now let me tell you about one of these very girls. She left her home in the country, thinking that in a large city like Prague she could find a happy existence. She finally yielded to one temptation after another, and reached such a point that even her parents said she should never again darken their doors. In this sad state the poor girl was won for our Rescue Home. Here, for the first time in her life, she came in direct contact with God's Word. Divine truth, blessed of the Heavenly Spirit, opened her eyes to see her ruined condition, and to cry out in deep penitence for God's mercy. After spending some months in the Rescue Home she was restored to her parents, who soon pronounced her the best child of their family. Re-entering the home she had forsaken, she took with her the Bible, which was a new book to all in the house. This girl's changed life and the Divine blessing upon the sacred Word, have apparently brought the whole family into Christ's kingdom.

The last twelve months have been the best we have seen in this very difficult and most needy work. I trust you will not fail to remember very specially in your prayers the work carried on in this benighted land.



— To give light to them that sit in darkness Luke 1:7 —

ONE OF THE SAINTS.

TERESA OAXACA DE SEPULVEDA.

BORN MAY 19, 1838.

DIED AUG. 16, 1892.

HER name is not to be found in the calendar of the saints, nor was there that in her appearance that would suggest the *spirituelle* attenuation of the orthodox saint. But her name is written in the Lamb's Book of Life, and the cumbrous body that was for so many years a weariness, and source of the keenest suffering, has been put off, and she is clothed with the immortality that is light, and grace, and joy forevermore.

Only five years ago did she come into the fullness of the light, but there are few, indeed, who have grown more rapidly, and borne so much fruit for the glory of her Lord, as she. About eight years ago an humble shoemaker, who could neither read nor write, accepted Jesus Christ as his Saviour, and his Word as the guide of his life. Through the hearing of that Word he saw that it was not God's will that he should work on Sunday. He was but the lowly employee of the master shoemaker, Casildo Sepulveda, who cast him off when he persevered in what his newly awakened conscience assured him to be right. After three weeks without work the master sent for him, and they arranged the matter, our shoemaker agreeing to work from three o'clock Saturday morning till late at night, in order not to work on Sunday. At that time Casildo Sapulveda was an *hombre perdido*, a drunkard, and plunged in all kinds of vices. His wife was loving and kind, but a devoted

Romanist. The steady faithfulness of his employee had its effect, and within a year Casildo Sepulveda, the gray-haired drunkard, bought a Bible. He was impressed with it, and one Sunday told his wife he did not want her to go to mass, that he was expecting some friends, and needed the house in order. That evening, by invitation, my husband and myself, with some of the congregation, held a meeting at their house, not knowing, however, any of the circumstances. From that moment, without having seen the Bible or heard any explanations, our dear sister gave her heart to Jesus (whom, in a blind way, she had tried to serve before), and never flinched in the face of ridicule, nor of persecution, nor of alienation from her only daughter.

With what joy did she see her husband, for whom she had paid so many vows to the Virgin Mary in vain, abandon his evil ways, and enter as a child into the kingdom! We, who have known him only as the earnest, sober, Sunday-keeping brother in Christ, find it hard to believe that he ever was the dissipated man they say he was. And the man was over sixty years old on whom this miracle of healing was showed!

Teresa was from the first an enthusiast for the Christian hymns, although with difficulty did she learn the tunes. So great was her perseverance, however, that in a very short time she knew more than forty of them by heart,—a number that must have been greatly increased before her death. In her last days, when her strength was almost gone, her joy was still to sing the praises of her King.

A beautiful custom had these "children" in the Lord, which was to sing a hymn of praise and consecration together at the first streak of dawn, before they had risen from their bed. When on one occasion Teresa spent the Week of Prayer at our house, so as to be able to attend all the meetings, not a morning passed that we did not hear her voice long before time for rising hymning words of praise to God. On one of these mornings Casildo, who seemed lost without his dear companion, wakened in the night, and being deceived by the moon, thought it was morning. So he sang the hymn alone, dressed, and came into the city, but to his astonishment found that by the parish clock it was only one o'clock. He sat down in the plaza, and waited with a lover's impatience till morning, when he could see his wife.

About the time that the station at Cosihuiachi was opened by Mr. Wright, business took Casildo to that town, where he and his devoted wife were a tower of strength to the missionaries. In spite of her increasing infirmities and great weight, she was constantly going about among the people, Bible in hand, reading and exhorting all to accept the Saviour who was so much to her. She had the great joy of knowing before her death that numbers there had come to the light through her instrumentality.



TERESA AND HER HUSBAND.

She was rich,—rich in faith and in fortitude. We are the poorer for her going; but we rejoice as we think of her calm facing of death for months, and of the triumph of her faith to the end. Said one to her in those last days, “Tell me about your Saviour.” “He is here with me,” came the triumphant response. “Do not mourn for me; adorn the room with flowers, and sing the Christian hymns.”

It was done as she desired; and in the room where she had so long suffered, we gathered, a little company of Christian brethren, to remember her who “being dead, yet speaketh,” and to rejoice that she had “persevered unto the end.”

GERTRUDE C. EATON.

THE GOSPEL IN SPAIN.

BY THE REV. WM. H. GULICK.

By request we reprint the following incident, which appeared a year ago in the *Independent*:—

THE following incident lately occurred in a town in the very center of old Castile, where the American Board sustains an evangelist. It illustrates how Providence sometimes uses a seemingly trivial event for accomplishing important ends. I translate the story almost literally from the letter in which the evangelist recounts it to me. It is as follows: The postman—a new man on this route—who brought me the monthly packet of the *Amigo de la Infancia*, demanded payment for its delivery, which I refused to give him, as the law requires payment to the postman only on letters. The next month my package of *Amigos* did not come. I presumed that the postman withheld it because I had refused to pay for the parcel of the previous month, but I could not prove anything against him. The following month I voluntarily offered to pay for each package what I would for a letter. After this I had no further trouble.

Some weeks later a young man, organist in one of the churches in this town, attended our evening meeting for a number of times in succession. We were not a little surprised at his presence, as he was not only organist in a Catholic church, but is the son of the sexton (sacristan) of another church. One evening we asked him how he came to be so interested in the gospel. His reply was as follows:—

“You know that some months ago I was giving lessons in music to the daughter of the Señora de Gonzalez.” (This is not the real name of the lady, which is withheld for obvious reasons.) “It is not necessary that I should say anything about myself in this respect, as the facts are known to you all. I was giving the lesson one day to the young lady when her mother came into the room bringing a package of the *Amigo de la Infancia*, which she handed to me, saying:—

“ ‘Just look at these papers, Don Vicente ; they have excellent reading matter, and, besides, a piece of music to sing.’

“ ‘But who gave these papers to you?’

“ ‘My son found them in the yard.’

“ ‘We read them,—or one of them, as they were all alike,—and then we began to practice the hymn,—

‘*Yo voy viajando, si, Al cielo voy.*’

(‘I’m but a stranger here, heaven is my home.’)

“ ‘If the reading matter pleased us much, the hymn enchanted us.

“ ‘The next day when I went to the house to give the daughter her music lesson, she did not wish to do anything else than to practice and to sing that hymn. The mother said to me :—

“ ‘Do you know, Don Vicente, it is curious that anybody should have thrown that package of papers into our yard.’

“ ‘I replied : ‘I think it must have been some pious person, who said to himself, “Those ladies are very devout, and they will like to read these papers.”’

“ ‘So I think,’ the lady said, and we went on with our singing.

“ ‘A few days passed, when the people in the neighborhood began to say, ‘In the house of Señora de Gonzalez they are singing as the Protestants do.’ The good ladies hearing of these murmurings told me of it.

“ ‘Is that a Protestant paper?’ said I.

“ ‘Don’t be foolish, man,’ they replied ; ‘how can the Protestants have so good a paper?’ To which I answered, ‘We will soon know.’

“ ‘It was then that I determined to come to your meetings ; not only to learn whether that paper was Protestant or not, but because the wish had been awakened to know more about your doctrine. I came, and one of my first questions, as you will remember, was if you had any periodicals ; whereupon you showed me *El Cristiano* and *El Amigo de la Infancia*. With that all doubt vanished. The paper was Protestant, and it was none the less a good paper. Besides this, what I heard in your meetings impressed me much, and I decided to tell what I had learned about you to the Señora de Gonzalez.

“ ‘It was with great difficulty that I could make her believe the truth of the matter ; for she insisted that it was well known that the teachings of the Protestants were pernicious, and that they had very bad doctrines. I replied that it was not as she and I had thought,—that I knew now that the Protestants did believe in Jesus Christ as the Holy Scriptures tell of him. The result is that to this day the Señora de Gonzalez carefully keeps a copy of that paper, and if she does not ask for more numbers, it is from fear of what

the family might say ; but respecting the Protestants, she has a very different opinion than formerly."

Here the young man's narrative ceases.

Now, how did the package of papers come to be found in this good lady's yard? It is easily explained. When I declined to pay the postman the fee that he unjustly asked, he said to himself, "If he will not pay me for delivering the papers, I will not take them to him ;" and the next month he threw the package—by chance, as we say—into the yard of the Señora de Gonzalez.

If this lady did not dare to declare her sentiments openly, not so the young man. He even went so far as to teach some of our Christian hymns to the young women members of the Catholic society of "The Sisters of Mary," and which they sang in the church, accompanied by the organ. When the priest found it out he turned him out of office, and the young organist had to go to another town in search of employment. And there the Lord has blessed him. He soon found congenial work and a good wife, and he and she together are constant and regular readers of the Scriptures.

SAN SEBASTIAN, SPAIN.

FOR CHILDREN'S MEETINGS.

MISSION WORK IN PAPAL LANDS.

WHAT countries are called Papal Lands?

Why send missionaries to these countries?

In what Papal Lands has the W. B. M. missionaries?

I. SPAIN.

The first missionaries sent to Spain by the American Board were Rev. Luther H. Gulick, M.D. and Rev. W. H. Gulick and their wives. They sailed Dec. 19, 1871. In July, 1873, Mr. and Mrs. Thos. Gulick were added to the force, Dr. and Mrs. Gulick having been transferred to Italy. The stations occupied were Barcelona, Zaragoza, and Santander. The present work of the W. B. M. in Spain consists of a Bible reader, four village schools, and a boarding school at San Sebastian, under the care of Mrs. Wm. Gulick. This was established at Santander, but has since been removed. One hundred and thirteen pupils have been connected with this school since it was opened. It has a kindergarten department.

Miss Catherine Barbour and Miss Anna Webb have been associated with Mrs. Gulick ; and Miss M. L. Page, formerly of Smyrna, Turkey, and Miss A. M. Bushee have very recently left this country to assist in this work. Of the training in Bible knowledge given the children in this school, Miss Barbour writes : "Even the very little ones can repeat the list of the books of

the Bible from beginning to end, or beginning at any point indicated, without hesitation or mistake, and many know the Commandments equally well."

II. AUSTRIA.

The first missionaries to Austria were Rev. and Mrs. H. A. Schaufler, who sailed from New York, May 18, 1872. They were followed in October of the same year by Rev. Edwin A. Adams and Rev. A. W. Clark, with their wives; and in September of 1873, Rev. and Mrs. E. C. Bissell joined them. They first went to Prague, and were welcomed by Pastor Schubert, who had established a boarding school for young women at Krabschitz, fifty miles north of Prague. He rendered valuable assistance to these missionaries until his death, in 1884. His work, aided by the American Board, has since been carried on by its missionaries and funds.

They labored at Prague, Innsbruck, Brünn, and Gratz for a longer or shorter time. The work opened so slowly that Dr. Bissell returned to America in 1878. In 1881 Mr. and Mrs. Schaufler were obliged to leave Austria, on account of the ill health of Mrs. Schaufler. The death of Mrs. Clark occurred, also, in 1881, and Mr. and Mrs. Adams returned to the United States in June, 1882. Mr. Clark was married to Miss Ruth Pirie in 1884, and, with the aid of native helpers, is now conducting a prosperous work. Owing to the strict laws of the Catholic Church the children cannot be reached directly, but through the parents are being prepared for Christian lives.

III. MEXICO.

Mexico has about the same area as that of the United States east of the Mississippi River. The people are of Indian, Spanish, and Caucasian descent. The religion of Mexico is nominally the Roman Catholic. Superstition, idolatry, and ignorance characterize the condition of the people. They are taught to worship images, but know nothing of Him who is a Spirit, and must be worshiped in spirit and in truth.

Missionary work was carried on by the American Board in Mexico, at Monterey, from 1873 to 1877. In 1882 the Northern Mexico Mission was established in Chihuahua, and already in 1872 the work of the Western Mexico Mission had begun at Guadalajara. Churches and schools have been established, and many are now gladly learning of Christ, and the joy of becoming his dear children.

Much useful information upon this country may be gained for the children from the handbook of "Questions and Answers for Mission Circles and Bands (Mexico)." A pretty story of a Mexican girl may be found in *LIFE AND LIGHT* for May, 1890. See also "What One Hero Did," in *Mission Studies* for February, 1871. Interesting articles on Spain, Austria, and Mexico are included among the "Mission Stories of Many Lands."

Our Work at Home.

BIBLE READING.

GOD'S EVERLASTING FAITHFULNESS.

THROUGHOUT all ages the heart-cry of believers has been, "Lord, increase our faith." And what is our faith but our confidence in God's faithfulness? This prayer is simply asking that we may live and rest in the assurance of God's unalterable fidelity to his purposes of love and his promises of help to his dependent children. Therefore, while we pray we must do the "works meet" for increasing faith,—that is, for increasing our knowledge of God. How useless have we found the effort to add to our faith by main strength of will! How *foolish* the attempt since we need only to consider the grounds of faith in God to see the infinite reasonableness of expecting every good thing from him.

There is no shorter way to faith than that of Job's day. "Acquaint thyself with God;" *that* brings in "the unutterable hopefulness of peace,"—that rest in God's faithfulness which is, for the Christian, the certain accompaniment of the knowledge of him. Can fears appall the heart which knows that Love sits upon the throne of the worlds? Will hard questions perplex one who holds this key to the universe? Will difficulties daunt him? Will the vastness of her task discourage "the Church militant as she presses right onward into the Church triumphant," fighting her way under the lead of her great Captain to the conquest of the world for him? What are the millions of his foes and ours since he abideth faithful? His wonderful name is FAITHFUL AND TRUE. Isa. ix. 6; Rev. xix. 11.

All hail to that coming day of God's power for which creation waits, when he shall conquer all his enemies by converting them into his friends! Thy people also shall be all righteous. This is the purpose that is purposed upon the whole earth, and this is the hand that is stretched out upon all the nations. Is. lx. 21; xiv. 26. He shall establish his faithfulness in the very heavens. The Strength of Israel will not lie nor repent. He is faithful that promised; He keepeth truth forever. His counsels of old are faithfulness and truth, and they reach unto all generations. Ps. lxxxix. 2; 1 Sam. xv. 29; Heb. x. 23; Ps. cxlvi. 6; Is. xxv. 1; Ps. cxix. 90.

God is faithful, said St. Paul; even if we believe not, he abideth faithful. As he now calls us to his work, let us commit the keeping of our souls to him in well-doing, as unto a faithful Creator. The sense of our sins need not

hinder us; he is faithful and just to forgive us our sins. If we are grieving over our beloved fellow-workers who have fallen at their post, or over reverses and delays at the front, it is in faithfulness that we are afflicted. Let us hold fast the faithful word, for he hath said, My loving-kindness will I not utterly take from thee, nor suffer my faithfulness to fail. All flesh shall see the salvation of God. 1 Pet. iv. 19; 1 John i. 9; Ps. cxix. 75; Titus i. 9; Ps. lxxxix. 33, 34; Luke iii. 6.

THE WHY AND HOW OF BOYS' MISSION BANDS.

BY ALICE A. CHOWN.

GIRLS' mission bands are an established fact. But are not the boys being overlooked in many of our churches? Our bright, merry boys have more leisure time and more temptations than their sisters. Instead of continually saying "Don't" to them, would it not be well to say "Do" occasionally? Interest them in the boys who have a wall of superstition and ignorance built up between them and the Sun of Righteousness. If they try to send them the gospel, they will be desirous of being consistent; not wish others to accept what they refuse. Working for others will be the best antidote to indifference to personal Christianity. When a boy first gives his heart to Christ, he longs for some definite work to do for Christ? We answer this longing by telling him to do all his work for Christ. But to his sister we give work to be done for the poor, the sick, and the heathen, "In His Name." Why not do the same for the boys? Organize them into mission bands. Give them a definite object for their self-denials and their prayers. Teach them to study about "the lands that sit in darkness," that they may know how to pray for them.

How may this be done? Let one who loves God and loves boys gather the boys around him. If they are young form them into a company of the Missionary Army, or give the band some such name as the Mission cadets or Mission Guard. Let all the officers have military names. Let the president be a captain, the vice president a lieutenant, and so on. Divide your band, if large, into divisions, with an ensign over each division, the ensign to be responsible for attendance and order. Let each division be responsible for a programme in turn. Encourage your boys to make motions and discuss business. Always give them a five minutes' talk on missions, illustrating with charts, maps, blackboard, photographs, or curiosities. Keep before the band the thought that Christ is our commander, and our foes are twofold,—our own faults and the forces of heathendom.

If your boys have lost their military ardor, and no longer dream of being soldiers, have a Missionary Parliament, giving each boy a country to repre-

sent. Let them have debates on such a subject as "Systematic giving is the best way in which to raise money for Christian work;" or, "Foreign missions are a benefit to the commerce of our country;" or, "We owe a debt to our Indians which we can only repay by giving them the gospel;" or, "Our duty to foreign missions is equal to our duty to home missions." Let them discuss such questions as the opium traffic; the Government's duty to the Indians; the slave trade in Africa, and Christian nations' attitude toward it; what constitutes a call to be a foreign missionary. Emphasize the spiritual side of missions,—that the power is of God; study with them God's promises and commands regarding it.

A pleasant and profitable way of varying the programme is to have a mission match. Select a country, divide the band into two sides, and let the sides question each other after the manner of an old-fashioned spelling match. After the questions relating to population, religion, products, etc., have been exhausted, facts might be called for. In a band of young boys it would be well for one person to give the questions.

A bonfire is always the delight of a boy's heart, and a missionary bonfire, to which every boy who comes must bring a real missionary story,—no make-believes,—is a splendid way to interest boys. In winter time, when a bonfire is impossible, a large, old-fashioned hearth piled with logs, or, failing that, a grate fire burning brightly, around which the boys can group themselves on the floor and tell about their favorite missionary heroes, is a charming way to entertain boys when you give them a social evening. The lamps should not be lit, for boys as well as girls talk best in half darkness; and through the fitful gleams of the fire you will be able to find the way to many a boy's heart. The invitations should be given to a "missionary fireside." The old game, "I have loaded my ship with articles from, say, China," when each one in turn must give an article from that land; the one failing to do so takes a place at the foot. When everyone fails to mention an article another country is chosen; and so the game goes on.

A great many of our parlor games can, with a little ingenuity, be twisted into missionary games. Occasionally a meeting might be held at which the boys could make scrapbooks, whittle bats, boats, tops, or kites, net hammocks, or employ their hands in whatever way they could. If their work admitted of it, a missionary story might be read aloud. Until the interest grows strong, it is well to have a story form part of the exercises of every meeting. One more suggestion,—throw as much responsibility as possible on the boys. Let the leader be the head, the boys the feet. Make as many offices for the boys as possible. Have one or two vice presidents, corresponding and recording secretaries, treasurer, auditor, organist, one to gather

Sunday-school papers and distribute to destitute missions, and a librarian ; for if you have no books, you will have magazines and scrapbooks. You might offer small prizes for scrap books on missions. No boys' meeting would be complete without a newspaper, with one or more editors. Whatever plans you adopt, pray about them. While watching for results in the daily life of the boys, be content to wait till they have grown to manhood for the full fruit. Be sure that in due season ye shall reap, if ye faint not.

—*Selected.*

LEAVES FROM OUR BRANCHES.

SINCE its last report to LIFE AND LIGHT, *Worcester County Branch* has held two quarterly meetings. That in the month of June, with the "church upon the hill," in the delightfully quiet town of Shrewsbury, the perfect June day, the beauty of the landscape, and the unbounded hospitality of the ladies of the church, insured outward success ; while the stimulating address of Miss White, recently of Japan, and the strong missionary spirit which pervaded all the other exercises, gave the deep spiritual tone which is always the harbinger of growth and fruit.

The September meeting was held with the church in Whitinsville, the cordiality of whose invitation and hospitality were in full accord with the "riches of its liberality," so well known to all missionary workers.

Miss Crosby, of Micronesia, interested old and young by the story of the work upon the Islands of the Sea, inspiring some youthful hearts, as we may hope, with higher purposes in life than personal gain and selfish ease.

Miss Florence White, who is one of our "own" missionaries, spoke briefly of the anticipated work awaiting her in her new field of labor in Mexico, where she is to be associated with Miss Haskins at Guadalajara. We rejoice that, after long suffering and waiting, Miss White's health is fully restored, and she goes hopefully to a clime which promises to deal more kindly with her than did that of Japan. Valuable papers furnished by home talent, read at each of these meetings, will be made to do good service among our auxiliaries.

As to the condition of the Branch, we wish, as did the secretary of one of the auxiliaries, that we could "report something thrilling ;" but we find the usual light and shade, which may be best presented by allowing a few auxiliaries to speak for themselves, and first the secretary above quoted. "Our little auxiliary is still small, but not feeble. We pray and work for improvement every way, in interest, in consecration, and in numbers ; then the contributions will be sure to follow. The best we can say is, we are not discouraged, but full of hope of future usefulness." Another : "We are

looking forward to our thank-offering meeting, which has become the most blessed of all our meetings." Losses by death and removal have lessened the contributions in several auxiliaries, but we trust our loss may in many cases prove to be gain to other organizations. One auxiliary finds "increased interest from having a different leader at each meeting, this giving variety, and developing a greater sense of responsibility." Some find that a "missionary tea" results in increase of numbers and interest. One Secretary writes: "We are looking forward to our thank-offering meeting anticipating glorious results, which only those who enter thoroughly into the spirit of such meetings can fully understand. I, for one, think the height of spiritual enjoyment is reached in a thank-offering meeting." Still others can say, "Though few in numbers we are not discouraged, for the Lord cares for his own work."

We fear many Branches besides our own are obliged to take up the "sad refrain" of another secretary who says: "It is very hard to induce many who should be interested in this good work to join us. The heart is not enlarged enough, nor the love for the Master deep enough, to take in the whole world in the consecration of their hearts to his service."

One Mission Circle has adopted methods which may prove successful in other kindred organizations. The meetings are held semimonthly. The usual devotional exercises, of reading the Scriptures and prayer, are followed through the first half hour by the study of a given country, by the aid of map, stories and pictures, closing with the penny collection. The next half hour is spent in sewing, making comfortables, scrapbooks, etc. Then, each child having brought a basket of lunch, the table is spread for supper, after which a half hour is given to games; then home. There would seem in this to be variety enough to insure continued interest.

The hearts of the constituency of the Branch have gone out in loving, prayerful sympathy to our dear president and her stricken household in their crushing sorrow, while we praise the "God of all comfort," who has so signally verified his promise, and walked with them through the "deep waters." Truly this is the grief of which Mrs. Sangster so sweetly says, "It wears the purple of royalty, and needs not to don sackcloth and ashes; it is itself an endowment, making by and by the desert places of the home it has glorified to blossom as the rose."

Essex South Branch.—We hope other auxiliaries feel as happy to-night (September 21st) as our Peabody, Mass., Auxiliary does, over its successful thank-offering meeting held this afternoon. A large audience was present in our vestry, and an interesting programme was carried out, arranged by our faithful president, Mrs. Harriet Rhoades, and our untiring secretary, Mrs. Eliza

Newman. Prayer was offered by Mrs. Hannah Osborne, of Salem, vice president of Essex South Branch. Eight young ladies of the parish furnished excellent music and singing. The annual thank offerings were received in envelopes, many of them containing texts of Scripture, or other selections expressive of gratitude, which were read by the secretary. The gratifying sum of seventy-five dollars was announced as having been received in the envelopes. "Praise God" was then sung. Mrs. Henry Perkins then gave a most interesting account of her missionary work in China. Mrs. Barbrage, a native of Beirut, Syria, was also present, and spoke with interest. Rev. G. A. Hall, pastor of the church, expressed his pleasure at seeing so large a number present. A social hour followed, in which light refreshments were served; and best of all, many new members were obtained to our auxiliary.

M. J. F.

TOPICS FOR AUXILIARY MEETINGS.

November.—The Gospel for Japanese Women. See LIFE AND LIGHT for October.

December.—Mission Work in Papal Lands.

MISSION WORK IN PAPAL LANDS.

TOPIC FOR DECEMBER.

1. Romanism as it exists in Spain, Austria, and Mexico.
2. The necessity and results of mission work.
3. Missionary educational institutions for girls.

Information as to the first topic may be found in an encyclopedia. A good book, probably to be found in many public libraries, is "Romanism As It Is," by Rev. S. W. Barnum. Chapter twenty-seven, on the relation of the system to general intelligence and prosperity, and twenty-eight, on its political and social power, would be helpful. A sketch of the Austrian Mission in LIFE AND LIGHT for May, 1889, and leaflets on Mexico (three and five cents each) may be obtained from the Board Rooms. There are also interesting articles on Mexico and its history in *Gospel in All Lands* for March, 1892 (Hunt & Eaton, 150 Fifth Avenue, New York City, price ten cents). For necessity and results of mission work, see articles "Giant in Spain" and "Mariolatry in Spain" in LIFE AND LIGHT for March and July, 1878; also, LIFE AND LIGHT for February, 1879, for July, 1889 (Austria), May, 1892, December, 1888 (Mexico). For missionary educational institutions, see LIFE AND LIGHT for August, 1889.

TOPICS FOR AUXILIARY MEETINGS, 1893-94.

SINCE the working year of most of our auxiliaries commences in September and ends in June, it has seemed best to prepare a list of topics that shall extend to June, 1894.

1893.

January.—A Century of Missionary Effort.

February.—The Woman's Board in its Home Department of Work. How to promote its highest efficiency.

March.—The Power of the Holy Spirit in Mission Work.

April.—The Schools of the Board in Africa.

May.—The Evangelistic Work of the Board in Foreign Fields.

June.—Schools of the Board in Western Turkey.

July.—Schools of the Board in Central and Eastern Turkey.

August.—Incidents of Mission Work and Lessons to be drawn from them.

September.—Schools of the Board in India and Ceylon.

October.—The Medical Work of the Board.

November.—Thank-offering Meeting.

December.—Christmas Observances in the Foreign Field.

1894.

January.—New Openings for Missionary Work.

February.—Schools of the Board in China and Japan.

March.—Young Ladies' Work at Home and Abroad.

April.—Easter Service. The Resurrection of Christ a Pledge of the Salvation of the World.

May.—Schools of the Board in Micronesia and Papal Lands.

June.—Temperance Work in Mission Lands.

ANNUAL MEETING.

THE Twenty-fifth Annual Meeting of the Woman's Board of Missions will be held in Boston, on Wednesday and Thursday, January 11 and 12, 1893; meeting for delegates on Tuesday, January 10th. The subject of the meeting will be "The Woman's Board: its Past, Present, and Future." There will be historical papers, including reminiscences and memorials, missionary addresses, and other interesting exercises.

Now is a fine time to be collecting and sending in subscriptions for next year. We hope for prompt renewals and many new names. The November and December numbers will be sent free to all new subscribers whose names are sent us by December 1st.

WOMAN'S BOARD OF MISSIONS.

Receipts from August 18 to September 19, 1892.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

<i>Castine</i> .—Desert Palm Soc'y,	15 00
<i>Searsport</i> .—Y. P. S. C. E.,	10 00
<i>Maine Branch</i> .—Mrs. W. S. Dana, Treas.	
Warren, Aux.,	5 00

Total, 30 00

NEW HAMPSHIRE.

<i>Meredith</i> .—A Friend,	20 22
<i>New Hampshire Branch</i> .—Miss A. E. McIntire, Treas.	
Amherst, Aux., 19.60;	
Atkinson, Aux., 15; Flowers of Hope, L. M., Marion Emerson Wason, 25; Buntington, Aux., 21; Brentwood, Aux., 5; Bristol, Aux., 15; Chester, Aux., 20; Christmas Roses, 4, Y. P. S. C. E., 3; Claremont, Aux., 22.25; Concord, Aux., Self-denial, 61.12; Mrs. Henry McFarland, const. self L. M., 25; Cornish, Aux., 6; Exeter, Aux., 5; East Derry, First Ch., Aux., 13; Dover, First Cong. Ch., Aux., 78; Durham, Aux., 17; Francetown, Aux., 10; Franklin, Aux., 20; Gilman- ton, Aux., 6; Great Falls, Aux., 62; Greenfield, Aux., 10; Greenville, Aux., 4; Hampstead, Aux., 14; Hanover, Aux., 21, Y. P. S. C. E., 6, Wide Awakes, 25; Hillsboro Bridge, Aux., 20; Hollis, Aux., 35; Hopkinton, Aux., 7; Hudson, Aux., 18; Jaffrey, Aux., const. L. M. Mrs. Sarah H. Gibbs, 25; Kensington, Aux., 8.75; Keene, First Ch., Aux., const. L. M.'s Mrs. H. B. Eastman, Mrs. J. M. Merrill, 50; Kingston, Aux., 9.29; Lancaster, Aux., 13, Self-denial, 7; Lebanon, Aux., 40.95; Lisbon, Aux., 15; Littleton, Aux., 12; Manchester, First Cong. Ch., Aux., 50, Wallace Circle, 10, Y. L. Soc'y 21.50, Franklin St. Ch., Aux., 110, Earnest Workers, 10; Marlboro, Aux., 18.90; Mason, Aux., 8.25; Meriden, Aux., 10; Merrimack, Aux., 20; Milford, Aux., 15; Mt. Vernon, Aux., L. M. Miss Mariette A. Lamson, 27; New Boston, Aux., 19.25, Miss Lottie R. Adams, p. c. self L. M., 15; New Ipswich, Y. P. S. C. E., 5; North Hampton, Aux., 34; Peterboro, Aux., 40; Plymouth, M. C., 20.75; Portsmouth, Aux., 85.50; Rindge, Aux., L. M., Mrs. J. P. Richardson, 25.27; Seabrook and Hampton Falls, Aux., 19.68; South Newmarket, Aux., 17, Y. P. Aux., 10; Stratham, Aux., L. M. Miss Mary C. Young, 35; East Sullivan, Friends, 2; Tamworth, Aux., 5; Tilton, Aux., 4.27; Curtice M. C., 21; Wakefield, Friends, 4.20; Webster, Aux., 18.74; West Concord, Aux., 17, M. B., 8; Wilton, Aux., 56.12; Wolfboro, Aux., 15.10, Newell Circle, 5,	1,579 49

Total, 1,599 71

LEGACY.

<i>Greenfield, N. H.</i> —Balance of Legacy of Mrs. Sarah Holt,	56 86
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VERMONT.

<i>Pittsford</i> .—Mrs. H. G. Peabody,	40 00
<i>St. Johnsbury</i> .—A Friend,	1 50
<i>Vermont Branch</i> .—Mrs. T. M. Howard, Treas.	
Alburgh, Aux., 12.75; Bakersfield, Aux., 10; Barre, Aux., 11.73; Barton, Aux., 32.77; Barton Landing, Children's M. S., 6.60; Barton Landing and	

Brownington, p. c. L. M.'s Mrs. O. H. Austin, Mrs. J. A. Wright, 44; Bellows Falls, L. M. Mrs. E. W. Ricker, 42.50; J. Aux., 10; Bennington, Aux., 25, First Ch., Aux., L. M.'s Mrs. Mary Weeks, Mrs. Norman Oviatt, 67.79; No. Bennington, Aux., 13; East Berkshire, Aux., 12; Brandon, Aux., 16; Bradford, Aux., 12; West Brattleboro, Aux., 4; Brookfield, First Ch., p. c. L. M. Mrs. Sylvia Town, 22, Second Ch., Mrs. Cynthia Kibbee, L. M., 25; East Burke, Aux., 2.50; Burlington, Aux., of wh. 20 a Thank Off., 105; Cabot, Aux., p. c. L. M. Mrs. S. E. Farrington, 18.65; Cambridgeport, Aux., 7; Castleton, Aux., 15; West Charleston, Aux., 17.65; Jun. C. E. Soc'y, 1.68; Charlotte, Aux., 11; East Clarendon, Aux., 5.53; North Craftsbury, Aux., L. M. Mrs. Carrie Moodie, 25, Children, 1.50; Coches- ter, Aux., 7.85; Cornwall, Aux., 26.50; Danville, Aux., 21, Miss'y Club, 7.10; Derby, Aux., 5; Dummerston, Aux., 21; Enos- burgh, Aux., 31.55, M. C., 4.28; Essex, Aux., 14; Fairlee, Aux., 6.50; Georgia, Aux., 10; W. Glover, Aux., 15.75; Greens- boro, Aux. 20.35; Guildhall, Aux., 12.60, Mrs. C. Webb's S. C. Cl., 5.65; E. Hard- wick, Aux., 25; Hartford, Aux., 40.25, Extra-Cent-a-Day Band, 15; Highgate, King's Daughters, 1.75; Jericho Centre, Aux., of wh. 50 by Miss Julia Graves, const. L. M.'s Miss Katharine L. Graves, Miss Emily C. Graves, 64.50; Johnson, Aux., L. M. Mrs. Mabel D. Walbridge, 26; Lyndon, Aux., p. c. L. M.'s Mrs. P. B. Fisk, Mrs. Samuel Russell, 40, Buds of Promise, 10, Y. P. Soc'y 15; Lyndon- ville, Aux., 34, Busy Bees, 16, L. M.'s Mrs. John Flower, Mrs. C. O. Severance; Ludlow, Aux., 26, M. C., 2.60; Manches- ter, Y. P. S. C. E., 5, Aux., 50; McIndoes Falls, Aux., 17.40; Middletown Springs, Aux., const. L. M. Mrs. Nelle Clute Bailey, 25; Milton, L. M., Miss Belle C. Doherty, 27; Montpelier, Bethany Aux., const. L. M.'s Mrs. A. C. Vail, Mrs. J. V. Babcock, 57.25; Newbury, Aux., L. M.'s Mrs. J. L. Newell, Mrs. George Swazey, 68.33; Newport, Aux., p. c. L. M. Mrs. E. A. Stewart, 18; Northfield, Aux., Miss Sarah Clough, 35; Norwich, Aux., 32, Y. L., 5; Orange, Mrs. T. O. Spear, 1; Orwell, Aux., 65.75; Pittsford, Aux., L. M.'s Miss Bertha W. Shaw, Misses Eleanor L. and May E. Manley, 93, Y. L. Soc'y, 25, King's Daughters, 5; Post Mills, Aux., 17.50, Y. L., 5.25; East Poultney, Aux., 7; Ran- dolph, Aux., L. M. Mrs. Julia A. Stone, 32, S. S., 10; Richmond, Aux., 30, Coral Workers, 7; Rochester, Aux., 17.50; Roy- alton, Aux., 14.56; Rutland, Aux., 90; West Rutland, Aux., 11; Rupert, Aux., 15, M. B., 5; Salisbury, Aux., 12.86; Sax- ton's River, Merry Rills, 1; Sharon, Aux., 12.50; Shoreham, Aux., 31.50; South Hero, Aux., 14; Springfield, Aux., of wh. 24 Thank Off., 92; St. Albans, Aux., 81; East St. Johnsbury, Aux., 7; St. Johnsbury, North Ch., 25, by A Friend, L. M., Mrs. John Ross, 25, by Mrs. Horace Fairbanks, L. M. Miss Eliza Swan, 175, Y. L., 15.10, South Ch., Aux.,

20, Y. L. 50, Little Helpers, 25.60; Stratford, Aux., 12; Stowe, Aux., L. M's Mrs. S. F. Drew, Mrs. M. J. Gibson, 55; Swanton, Aux., 14.25, Whatsoever M. C., 4.60; North Troy, Aux., 5.50; Underhill, Aux., 19.60; Vergennes, Aux., 35, S. S., 34; Waterbury, Aux., Mrs. Pamela Watts, L. M., 30.92; Lower Waterford, Aux., 8.50; Waterville, Aux., 4; Wells River, Aux., 12.75; Westminster, Aux., 26; Williamstown, Aux., 3.25; Williston, Aux., 16; Wilmington, Aux., 14.75; Windham, Aux., 23; Windsor, Aux., 26.50; Woodstock, Aux., 37.14, Thank Off., L. M's Mrs. Ethel L. Ely, Mrs. Lillian M. Dana, Miss Eva Seaver, 75.58, Wide Awakes, 5; St. Johnsbury, So. Ch., Aux., 39,	2,897 18
Total,	2,938 68

MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —Mrs. C. E. Swett, Treas. Melrose Highlands, Aux., 23; Lexington, Aux. 53; Medford, Aux., 96,	172 00
<i>Barnstable Branch.</i> —Miss A. Snow, Treas. Orleans, Y. P. S. C. E.,	6 00
<i>Berkshire Branch.</i> —Mrs. C. E. West, Treas. Dalton, Sr. Aux., 150, Y. L. Aux., 23; Housatonic, Aux., 12.73, Berkshire Workers, 33; Hinsdale, Aux., 15.51, Thank Off., 30.15; Lee, Aux., 412; Lenox, Golden Rule M. B., 5; Sheffield, Aux., 3; Pittsfield, First Ch., Aux., 5,	689 39
<i>Beverly.</i> —A Friend, Self-denial,	33
<i>Essex South Branch.</i> —Miss S. W. Clark, Treas. Beverly, Dane St. Ch., Aux., A Friend, Self-denial, 50; Salem, So. Ch., Aux., Self-denial, 5,	55 00
<i>Franklin Co. Branch.</i> —Miss L. A. Sparhawk, Treas. Ashfield, Aux., 40; Greenfield, Aux., 10.60; Northfield, Aux., 28.75; Shelburne, Aux., 11.50,	90 85
<i>Hampshire Co. Branch.</i> —Miss I. G. Clarke, Treas. Westhampton, Aux., 8.40, Self-denial, L. M., Mrs. A. C. Townsend, 100, Lanman Band, 30,	130 00
<i>Lowell.</i> —A Friend,	5 00
<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. South Framingham, Grace Ch., Y. P. S. C. E.,	40 00
<i>North Middlesex Branch.</i> —Mrs. A. R. Wheeler, Treas. Concord, Aux.,	36 50
<i>Norfolk and Pilgrim Branch.</i> —Mrs. Wilson Tirrell, Treas. Weymouth Heights, Mrs. E. T. Capen, 1, Mrs. H. Newell, 50 cts.; South Weymouth, Aux., 92.38,	93 88
<i>Old Colony Branch.</i> —Miss F. J. Rannels, Treas. A Friend,	100 00
<i>Springfield Branch.</i> —Miss H. T. Buckingham, Treas. Springfield, First Ch., Aux., 49 50; Holyoke, Second Ch., Kozen Soc'y, 10,	59 50
<i>Suffolk Branch.</i> —Miss M. B. Child, Treas. Arlington, Ladies' Soc'y, 9.19; Boston, E., 20, Mrs. M. E. C. Hayes, 25, Thank Off., K., 5; Cambridge, Mrs. M. E. Brown, 5; Dorchester, E. C., 50, Second Ch., Y. L. M. C., 31; Hyde Park, Aux., 18.84; Newton Centre, Aux., 102.31; Roxbury, Eliot Ch., Y. P. S. C. E., 20, Immanuel Ch., Helping Hands, 25; Somerville, Prospect Hill Ch., Prim. Ch., 5, Day St. Ch., Aux., 50,	366 34
<i>Upton.</i> —Cong. Ch., Y. P. S. C. E.,	20 00
<i>Windsor.</i> —A Friend,	40
<i>Worcester Co. Branch.</i> —Mrs. C. S. Newton, Treas. Northbridge, Aux., Self-denial, 2.25; Worcester, Old South Ch.,	

Aux., 40; Whitinsville, Aux., 12.50; Millbury, First Ch., Aux., Self-denial, 5; Upton, Aux., 43.40,	103 15
Total,	1,968 34

LEGACY.

<i>Brookline.</i> —Legacy of Mrs. Elizabeth Pierce,	46 23
RHODE ISLAND.	
<i>Carolina.</i> —Mrs. Ellison Tinkham,	10 00
<i>Providence.</i> —Mary S. Taft,	10 00
<i>Rhode Island Branch.</i> —Miss A. T. White, Treas. Providence, Central Ch., Primary Cl., 10, Union Ch., Aux., 425, Pilgrim F. M. C., 10.26; Saylesville, Mission Helpers, 16,	461 26
Total,	481 26

CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss M. I. Lockwood, Treas. Norwich, Park Ch., C. E. Mission Circle, 35; Griswold, Aux., 1; Taftville, Aux., 15; New London, First Ch., Aux., 88.75,	139 75
<i>Hartford Branch.</i> —Mrs. G. R. Shepherd, Treas. East Granby, Aux., 1; Hartford, Warburton S. S., Prim. Dept., Birthday Off., 5, Centre Ch., Aux., 7, Fourth Ch., Aux., 5; Plainville, Coral Workers, 20; Somers, Earnest Workers, 7; Suffield, Aux., 50 cts.; Wethersfield, Aux., 173.37,	218 87
<i>West Hartford.</i> —An Unknown Friend, 35, A Friend, 25,	60 00
Total,	418 62

NEW YORK.

<i>Morrisville.</i> —A Friend,	1 00
<i>Plattsburgh.</i> —Mrs. P. D. Moore,	10 00
<i>Sanborn.</i> —Miss Abigail Peck,	5 00
<i>New York Branch.</i> —Miss C. A. Holmes, Treas. Binghamton, Aux., 25, Faithful Workers, 3.25; Poughkeepsie, Aux., 10; Richville, Mission Club, 5; Schenectady, Aux., 45,	88 25
Total,	104 25

NEW JERSEY.

A Friend,	3 00
Total,	3 00

PHILADELPHIA BRANCH.

Miss E. Flavell, Treas. D. C., Washington, Aux., 71.03; N. J., Round Brook, Aux., 25; Orange Valley, Aux., 55; Westfield, Y. L., 39; Pa., Phila., Aux., 5.75, Snowflakes, 5, Star of Bethlehem Band, 4.27,	205 05
Total,	205 05

FLORIDA.

<i>Interlachen.</i> —Woman's Home Missionary Union,	10 00
Total,	10 00

TURKEY.

A Friend,	15 26
<i>Harpoon.</i> —Miss'y Societies Euphrates College,	29 00
Women of Midyat.	2 50
Total,	46 76

General Funds,	7,817 67
Variety Account,	35 08
Legacies,	103 09

Total, \$7,955 84
MISS HARRIET W. MAY, Ass't Treas.



OUR "CALIFORNIA HOME."

WE take great pleasure in presenting to you a picture of our "California Home," or, as we sometimes call it, "Miss Gunnison's Home," or the "Matsuyama Home." In these three names you have the history of this pleasant-looking building in which we have such a delightful and abiding interest. It is "California," as it was built mainly by the legacies of \$1,000 each from



two of our departed sisters, Mrs. Richards and Mrs. Morse, of Oakland. Mrs. Richards was at the time of her death one of the officers of this our Board of the Pacific, and a most loving friend of all our missionaries and their work. It is "Miss Gunnison's Home" in that it was built for her use, and that of any sister missionaries who may be associated with her from time to time.

Do we wish for these dear sisters anything less than a clean, sunny, airy home, to which they may retire after the abundant, we were going to say

wearisome, labors of the day ; but as our missionaries seldom in their letters use that word we will not. Miss Gunnison, as many of you know, is a native-born Californian, and very much beloved in Bethany Church, of which she was a member, and by the ladies of our Board. She has been seven years in Japan in continuous work for the dear girls of the "sunrise land." She writes of this new home : "Miss Judson and I are enjoying our new home very much. My bedroom has the sunshine all day." (What a blessed thing that the sunshine gladdens alike both Christian and heathen lands.) "Such a contrast," she says, "to the old one. Our blessings are manifold ; but still we are longing for more ; not material, but spiritual blessings. Dear friends, let us have your earnest prayers."

And it is the "Matsuyama Home" as it is situated in the city of that name, where, as Miss G. says, "We are face to face with the enemies, not only of woman's education, but also of Christianity." "One of the leaders in educational circles here has set himself to destroy our school, if possible, and with this end in view he has started another school for girls quite near us ; and among his pupils are girls who would come to us had he not prejudiced them against Christianity when they were in the school of which he is principal." It was in 1889 that Miss Gunnison first became interested in the struggling little school at Matsuyama. Although she had resumed her work as teacher in the Kobe school for a while, yet she could not forget the needs of Matsuyama. Finally in 1890, accompanied only by a young Japanese girl, she took up her residence there. She was most warmly welcomed by the natives, who brought her presents of rice and fish, and in various ways tried to make her feel at home. But their utmost gratitude could not provide a suitable house for her to live in ; the best one to be found was dark and damp, full of discomforts and inconveniences.

And so the way has opened by which we have been enabled to provide for the dear missionaries who now occupy it, and for any who may be connected with it in the future,—this pleasant home.

We have looked to our auxiliaries for the last five hundred dollars. Most of this has come in ; there still remains a small sum to be raised.

Our investment in this Home will give us perpetual interest in the work in Matsuyama. Eleven Christian girls are the result thus far of this work. These eleven will mean in the future eleven Christian homes (for all girls must marry in Japan). It will mean eleven Christian mothers, who will train their little ones in the knowledge of the true God, and Jesus Christ whom he has sent. And these Christian homes and these Christian mothers are the salvation of any people, of whatever color or whatever tongue. And this bright, cheerful Home will be a place whither the poor and sorrowful

will come for comfort and consolation through the blessed gospel of our Saviour and theirs. We are glad for the reflex influence upon ourselves that we have money in these centers of light, and love, and blessing.

We have \$2,000 in the Kobe Home, which has bound us to that "saints' rest" by a very tender tie. In the Broosa school building, which is a "home" too, we have \$5,000. So Broosa became with us, for many years, a household word. How we prayed and labored for that \$5,000, considered by many at the time as almost a presumptuous undertaking! But it was completed at last; and in the photographs of that pleasant school building may be seen the dear old flag, the stars and stripes,—not to be used in disloyalty to the land which is native to these girls, but as showing the tie which binds them to this. That beautiful flag was made in Oakland, in the Plymouth Avenue Church, and much love and many prayers went with it. And so we rejoice that these sums of money, thus invested, will for succeeding generations furnish fountains of "living water, springing up into everlasting life," to many and many a soul.

It should be added in regard to the work in Matsuyama, that, through the private gifts of Mr. A. R. Gunnison (Miss Gunnison's father) and other home friends, also the efforts of the Japanese, a much-needed school building has likewise been erected for Miss Gunnison's use. It now seems as if the mission station at Matsuyama was well equipped for the Master's use. Let us never cease to pray that the baptism of the Holy Spirit may rest upon it, and render efficacious the work of our young sisters among these girls. Although but eleven at this date have been hopefully converted, yet the school numbers twenty-seven. It began with fifty-five, but on account of the opposition shown by the Japanese it was reduced to its present number.

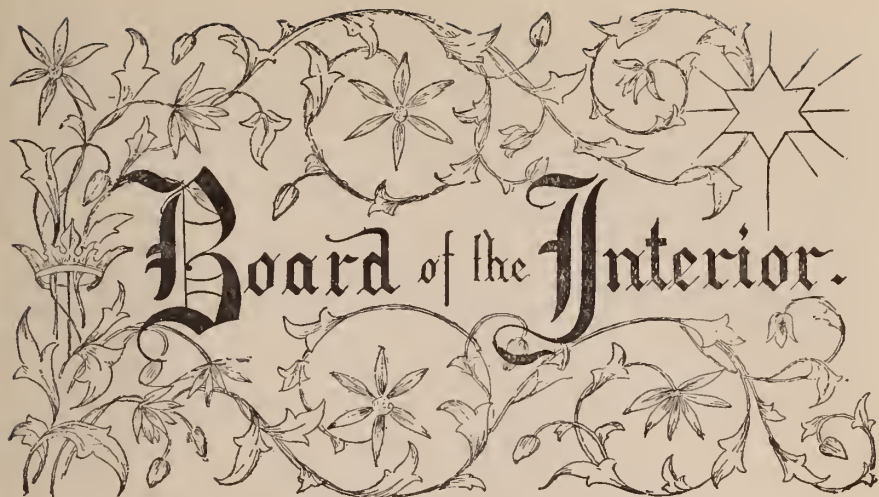
And other stations and other missions are reaching out for similar "homes" and school buildings. We would like to help Mrs. Gulick with her building for the school in San Sebastian, in which we invest \$500 each year. We would like to place ample means in the hands of Mr. and Mrs. Perkins and of our dear Mary for a like extension of their work. We would like to help build the new little vessel, the "Hiram Bingham," for the Gilbert Islands, that our missionaries may communicate with each other oftener than once a year, or once in six months; and we would like to put some money into our beloved Dr. Root's new dispensary, so much needed in the Madura Mission. With the blessed awakening and religious quickening which has come to California through the efforts of Rev. B. Fay Mills, may we not look for greater consecration of the wealth of California from those who have learned anew the meaning of "Thy kingdom come," and have experienced the joy of seeing its progress in this sin-stricken world of ours?

Mrs. Andrews, of Mardin, Turkey, writes of the work of a Bible woman in Midyat, as a great blessing to the community. Of her class of women she says :—

THE attendance varies from thirty to fifty, according to weather, number of weddings, and other attractions outside, or ability to escape sharp eyes of mothers-in-law, who are opposed to such “nonsense.” They say nonsense when they are good-natured, and heresy when they are cross. A large number are really Protestants, and each one makes it a point to bring some one with her if possible. On many accounts I consider this class one of the most helpful features of our work ; second only, certainly, to the daily efforts of the Bible woman from house to house. Our Bible woman’s ready tact in meeting opposition enables her to go almost anywhere ; and while she is apparently listening to violent vituperation from some old woman, she is preparing a quiet reply, full of truth, to meet the wants of silent listeners in corners who dare not open their mouths, yet take in greedily all she says. Some who cannot listen in their homes, she watches for as they come out to the well to draw water. She lives in a part of our house just outside the village, and brings them in for a few minutes’ earnest talk based on some text in her open Bible. The number of almost persuaded here is very large ; but the world, mothers-in-law, priests and old church rites, hinder their coming out openly. Yet so much tearful sowing must sometime bring joyful reaping.

A WONDERFUL DIARY.

A WEALTHY farmer in Japan, named Hozaka, is continuing a diary which has been handed down to him by his ancestors for three hundred years. The man who commenced it was living at the time when the great Lakeda family, renowned as lords of the province and as chieftains, met with their downfall three centuries ago. This diary is kept in eight oblong boxes more than two feet wide and high, which are called *nagamochi*, and are used in storing bedding. In it not only have the writers noted all the family events and their own reflections on them, but all the changes of the weather. Now, the Japanese, like all the rest of mankind, love to boast of their long line of ancestry, and do not find it an easy task to unravel all the branches of a family after many intermarriages through generations, and which had the best right to be called the head. Just such a difficulty arose lately, and two families who were closely related declared that each had the right to be first. At last they thought of this wonderful diary, and went to the owner to settle the dispute. After a great search through the hundreds of volumes they found a long account of a dinner which was given to a relation, who was the founder of a branch family. There every dish which was served was written out most carefully, and many little circumstances were noted, which decided at once the very point over which they were quarreling. How many of us would consider such a family possession a priceless treasure, and how would we love to pore over the pages of a diary which could tell of what our ancestors did through one hundred and ten thousand days !



JAPAN.

NOTES FROM THE ANNUAL MISSION MEETING.

BY MISS ANNIE L. HOWE.

WE had our annual sermon in our foreign church on the concession; in the afternoon the annual meeting of the Christian Endeavor Society was held in the chapel here at the school, the same room where all the sessions of the mission meeting have been held. The mission children are a very sweet, intelligent lot, and they never seemed so lovable as on that afternoon. When the treasurer's report was read I was astonished to hear the sum of twenty en from them read off as appropriated to the purchase of books for the training class library. I was delighted, not only because I want books for that library, but because I did think it very sweet for the missionary children to do that for me.

Monday, in the afternoon at four o'clock, I had the closing exercises for the training class. The rooms were very pretty; Cousin Andie's new room making our establishment seem very spacious. The girls did very well; my head teacher doing herself and myself credit with her English essay, and her selection from Beethoven for the organ.

Tuesday evening I had an impromptu *musicale*, which seemed to give pleasure to every one. At half past five in the afternoon Mr. Severance and Miss Gill were married on the lawn at the girls' school; such a pretty wedding! We assembled on the lawn, and waited for the bride and groom.

Before they came we heard singing, and all the mission children, walking two and two, came down the chapel steps, singing as they passed on to the spot where the consul and Rev. O. H. Gulick stood; here they separated, and the bride and groom walked between the rows of sweet faces to the spot where the ceremony was to be performed. Miss Gill was lovely, and the whole group a picture! The late afternoon light, the beautiful pines, the children, and that sweet, simple bride,—we all went into ecstasies over it all. Miss Gill wore a plain white dress, which she had worn for three years, because her mother made it and she didn't like to wear anything else; but if she had had the most elegant dress procurable she couldn't have looked any sweeter.

MICRONESIA.

THE POWER OF PRAYER.

BY MISS HOPPIN, OF KUSAIE.

I DO not know what I should do if I could not pray with my children and for them. My little Tikoro, of whom I have been telling you, is the youngest one of my children. She is good-hearted, but headstrong and impulsive, always getting herself into trouble. She has a violent temper, too, and often it has run away with her. She is very honest, and tells of her own wrongdoing more often than of anybody else's. But if the girls accuse her of anything she has not done her rage is unbounded, and finds expression in a very visible form. Sometimes she has these spells when she is truly at fault. At such times no amount of talking, or anything else, can soothe or quiet her. But I discovered the key to her heart to be prayer. No matter how fiercely the tempest rages within her, if I kneel beside her and pray, perhaps with no word to her at all, she becomes very quiet and subdued in a moment; the little head hides itself in my lap, and she says through her tears, "O mother, forgive me." Then I usually talk a minute with her and ask her to pray. By this time the clouds are all rolled back, and the little face is covered with sunshine. It is not true of this little one only, but I find that it is equally true with the other girls, though they do not always yield their hearts to its influence so quickly as does Tikoro. But it has won every time. I presume there is a great deal in my being in a frame of mind to pray with them myself.

The Friday prayer meeting with the girls is a great blessing and help to them and me. Quite often the Banaba women come in to it, and we have some very blessed meetings. I wish you could hear them pray. You might

not understand what they said, but the expression of their pleading voices is an inspiration. I don't know of anything that has helped me more during my short stay here than this meeting. I gain new courage myself from it. I find if the week has been a trying one and things have not gone as they should, that we reach the root of the matter by praying about it in our meeting, when I might work weeks and weeks and still matters be no better. It often will happen that if one girl has broken a rule, twenty-five out of the other twenty-six have done the same. Often I know how things have gone, and simply ask the girls to pray about it. By the time that they are given a chance to speak some subtle power has softened their hearts, and, truly sorry, they confess their sin, often with tears. I never should have the heart to live and work among them if it were not for the help which comes through the privilege of prayer.

LETTER FROM MISS LITTLE, OF KUSAIE.

WE feel that Niebar was given back to us in answer to our prayers when so sick; and Meri was left at home sick a year ago, fearing she would not live long, especially with us, if she were kept. She is well now, and happy in her work, helping the girls in the islands. She is probably doing more good than she could gain at present with us, as she is helping others. From what I hear about her she seems very happy in her work. This year she is to live in a house near a teacher, and to have some girls live with her. Some one told me they thought it was to be a kind of nursery for our school.

CHINA.

WORK IN PAO-TING-FU.

THE capital of the province of Chih li is reached from Tientsin by a boat journey of four days. The city has passed through vicissitudes, the entire population being killed by Li Cheng, the famous robber chief, over two hundred years ago. The walls having resisted his first attack, he returned after the conquest of Peking, and in his wrath destroyed not only the walls and the buildings, but all the inhabitants. The Emperor Hsün Chih seeing the depopulated condition of the city and region, caused a large number of families from the province of Sham Si to be removed and settled there. The present city is therefore not more than two hundred and forty years old, and contains a population of over one hundred and fifty thousand Chinese, with a few Manchus and Mahometans.

The work of our mission for the people of Pao-ting-fu began in 1873, and its growth has been steady. Last year there were reasons for encouragement; but this year for a double measure of thankfulness. On every side we feel and see the stir of the heaven. Increased interest among the Christian women in study is noted, outsiders attend our meetings more largely, and there are new homes open to visits.

The work in the dispensary waiting room has been characterized by more interest on the part of the listeners, who have often made expressive comments, or asked pointed questions; a contrast to their former apathy.

SUNDAY SERVICES.

In the suburb, from thirty to forty women have met with us. The day is a busy one. By nine o'clock some have come to talk with the missionary. At ten o'clock a prayer meeting with the schoolgirls is held. At eleven follows church service; at 12.30 outside women are met and instructed; then comes a meeting with the schoolboys, and later, a study hour with the women. At 3 p. m. comes Sabbath school, an important feature of which is the Bible class for women. At 6.30 another meeting is held with the schoolgirls. This is in their own hands, and helps to develop independent thought. Then the good-night hymn, and quiet settles down on the compound.

Women's mid-week prayer meetings. Three of these are held. In the suburb meeting prepared topics are used with happy results. One of these meetings is in the city, and the remaining one is led by Miss Morrill in the house of a native, also in the suburb. The woman with whom we meet says, "A year or two ago I was a little ashamed to tell any one I was going to the morning service at the Jesus Chapel, but now I want to bring them with me."

MISSIONARY SOCIETY.

Mention should be made of the missionary society, which has held regular meetings, and contributed \$8.00 United States gold. Hearing of the sufferings of Miss Fletcher's girls in Micronesia, they voted their money to that field.

UNBINDING OF FEET.

Pastor Meng brought back such a report of the papers and resolutions against foot-binding read and carried at the annual meeting at Tientsin, that one mother's heart was moved. She said, "I will not wait another day," so "Mei" borrowed stockings and shoes till her own were ready. Of our schoolgirls seven have natural feet, and this in a district where foot-binding is universal. The last half of the year the schoolgirls have been given cloth

for hose, and taught to make them. Their mothers approve, seeing in their growing skill relief for themselves from the unending manufacture of sons' and husbands' hose.

DISPENSARY.

In the dispensary from fifteen to thirty women have been taught daily. One woman taught by a patient cured of blindness, said, "All these years I didn't know, but I stopped worshipping idols as soon as I heard it was wrong." The value of this scattered teaching cannot be computed in statistics. Miss Morrill goes to the dispensary two days in a week. The Bible woman goes the other four. Invitations from city patients should be followed up more closely, but this is not possible with our small force of workers. The list of probationers shows that more women are attracted through the dispensary than in any other way.

GIRLS' SCHOOL.

Eleven boarders and four day scholars constitute our school; all are young. They enjoy the advantage of having a Christian woman for their Chinese teacher. The older ones have studied Old Testament History, Arithmetic, Geography, Psalms, and some of the smaller Chinese books. Mrs. Merritt has taught singing, having the charge of the school for the first months of the year, after which Miss Morrill resumed it. The first public examination of the school was held at the Chinese New Year. The scholars were timid but acquitted themselves well, and begged for another next year. One of the girls, a young bride, died of malignant scarlet fever after a short illness. She was singularly indifferent to all appeals. With much sadness we turned back to work for the living who still have hope.

BIBLE WOMEN.

Two women, Mrs. Chang and Mrs. Kas, are our helpers. The former has been sent to courts where foreigners would not be received. The first part of the year Mrs. Kas was in Wang Tu with her husband. Her residence there was useful, and the people became attached to her. She secured a number of nice children for the school in Pao-ting-fu, preparing them in elementary books. On the Sabbath she had a class of women, and often had callers on week days. The rest of the year she was in Pao-ting-fu. She has preached in the dispensary, and taught patients in the hospital four days in the week; hence the number of probationers from this class. Three days out of the seven she does house-to-house work, visiting five families a week.

UNPAID BIBLE WOMEN.

The wife of helper Meng Chang So, at Wang Tu, taught six children regularly. It would gladden the heart of a Junior Christian Endeavor Society leader to hear them lead in prayer at the close of school. These pupils are examined by the husband of their teacher; a happy instance, showing the respect a Christian Chinese may feel for his wife's work.

TOURS.

In the line of touring we find ourselves most restricted. Unless aid can come soon we could almost wish the home sisters would cease to pray "Open the doors." It is impossible to be in two places at once. We go as often as we can, always bearing on our hearts the burden of home work left undone. Every Monday Miss Morrill had gone to Lin Ko Chuang, eight li away. Here a prayer meeting is held, and women and children are taught. Miss Miner visited Pao-ting-fu for a month after mission meeting, and went on a tour to Wang Tu with Miss Morrill, visiting also villages near. There are inquirers and church members in five villages near this center. Three tours were made here later by the Bible woman and Miss Morrill, twelve families being visited. The capacity of these women who were so recently in darkness for receiving advanced truths is remarkable. They call for more frequent visits; and Helper Mêng, who knows full well how often the Chinese are insincere, says, "They truly want you." Three tours have been made to Chuinig Leang Cheng by Miss Morrill and old Mrs. Chang, also one by Mrs. Tu. The chapel is used as headquarters, and surrounding villages are visited. The work here is made up of holding prayer meetings, reviewing the lessons of those who have studied with us, and efforts to strengthen the faith of these simple women as they sit in solitary places. The last tour of the year was made by Miss Morrill, accompanied by a helper, medical assistant, and two women. The Chinese were impressed by our numbers, and felt it was no small affair that brought us from home at the holiday season. Mrs. Pigatt, an English missionary stopping for the winter at Pao-ting-fu, kindly lent us her magic lantern for the trip, and we found it invaluable. Taught by a double appeal, teaching both eye and ear, some lessons we know will not be forgotten.

At Hsii Chao, the home of Miss Morrill's cook, we spent three busy days. Before breakfast visitors came,—not mere curious gazers, but eager hearers. Miss Morrill and Mrs. Chang talked till lips and throats were so dry they could not speak. The women said, "O, rest a little and drink some tea; we will wait for you." Evenings, after the pictures had been shown and the men scattered, the women gathered in one room for prayer and teaching.

The mother said, "We have never had a woman come to us before; this time you have come just for us."

We have aimed during the year simply to keep all the lines of woman's work open, so that when reinforcements come we may not lose time in developing any of these lines from the beginning. We would gladly put Bible women in the outstations, where they are sorely needed, could we go often to them. One lady's time might be fully occupied with the training of Bible women and village work. Sixteen villages have been visited during the year. Another lady missionary is **IMPERATIVELY NEEDED AT ONCE** for the school and general work. We look upon these openings with the deepest thankfulness. The power is not of us. Surely the Lord is mindful of his own.

LIN CHING.

SITUATED on the Grand Canal, Lin Ching was the scene of the destruction of ten thousand of the imperial grain junks at the time of the Tai Ping rebellion. The inhabitants were shut up within the walls, and many thousands slaughtered without mercy, their houses being destroyed. The city has never been rebuilt, and its ruined homes, within the silent walls, form a contrast to the busy and extensive suburbs which now constitute the city of Lin Ching. This station, the youngest of our mission, was opened in 1888.

During the past year Mrs. Perkins, in addition to some medical work, found time to give some instruction to the women at the hospital, besides helping teach a class of women, mostly employed about the compound, who have studied one of the Gospels. . . . The large proportion of Mohammedans in this place adds to the difficulty of the work. The mixture of truth and error in their faith makes it hard to combat. After explaining the Jesus religion to them, Mohammedans are apt to say: "It is all one doctrine; we also worship the one God." In prayers for Lin Ching, let us remember this class of hearers, and ask that their hardness of heart may not hinder others from accepting Christianity.

A WORD FROM MISS CHAPIN ABOUT SCHOLARSHIPS.

PEKING, CHINA, June 17, 1892.

MY DEAR MRS. LEAKE: Your postal of April 25th came to me by our last mail. I will send a letter to Mrs. W. acknowledging the \$40 for a scholarship in our school, and I will tell her something about the girls in general; but whether we shall think it best to select one girl in particular for them to consider as their own, I think very doubtful.

We have just passed through an experience which confirms us in our former decision that it is not wise to assign certain girls to certain societies or individuals, to be supported. If the word from Mrs. W. had come a few weeks ago, I should have been tempted to mention a particular little girl to her, for two reasons. One was that I think she would have been specially interested in her; and another was that she was one of the very few who were wholly dependent upon us for support, and the forty dollars would have been more than ample for her clothing, as well as other expenses. But if she had been so designated to them, the only use that could have been made of their money for her would have been to bear the expenses of her funeral. A little over a week ago she died very suddenly one morning, scarcely having been ill at all. We could hardly believe that she was really dead, but we sent for the doctor, and he confirmed the sad fact. She came from an extremely poor family, and I believe her father had been an opium smoker. She had suffered great hardships in her childhood, and we always knew that she had very little strength of constitution, though we had seen no evidence of her having heart disease or any other chronic trouble. The doctor said she must have had weakness of the heart, but of course he could not tell definitely.

From the Chinese ideas about our using the eyes of children, we feared the friends might make trouble for us, but they said nothing disagreeable. On the contrary, they thanked us for all we had done for the child. The Chinese think a great deal of a decent burial, and we undoubtedly buried her in a much more respectable way than the family could have done in their abject poverty, though the whole expense, as we buried her, was somewhat less than ten dollars.

She was a very sweet child, and we were much attached to her. She almost never gave occasion for us to administer reproof to her, and we used to call her our "little saint." She had been a member of the church for about a year, and it is a great comfort to us to feel that she is forever safe from all the sins and sorrows of earth. It is strange that we should have had two such sudden deaths among our schoolgirls within a few months of each other.

It was a great comfort to me that Miss Haven was with me at this time to share the burden and the sorrow. The thought that Miss Haven is with me again comes to me each morning as almost my first waking thought, and each time with a new sense of thankfulness. You saw her enough when she was at home to be able to appreciate my feeling.

We are getting on very well with the building and repairs, and hope to have everything in good shape before the heavy summer rains come on.

Lovingly yours,

J. E. CHAPIN.

For the Bridge Builders.

RECORDS OF THE GLORY KINDERGARTEN EXAMINATIONS.

The editor trusts she may be pardoned for copying part of a private letter from Miss Howe, of Japan. It surely will secure sympathy for her from our young ladies, and will, we hope, give them new motive to pass good examinations here, that they may be prepared for those dreaded ordeals when they, too, shall be young missionaries.

I HAD my examinations on Monday. The first was at eleven in the morning, on a book of stories. I expected to be asked to read and translate any page given me, and to answer any grammatical questions asked. What was my horror when Dr. De Forest shut up his book and demanded the whole story, of which I had only been asked to read two pages, in Japanese. I almost collapsed; but when Mr. Noyes gave me a hint as to what the story was about, I went on, and I have been told that I passed, for which I am grateful. The next trial at the tree of knowledge was at three in the afternoon, an oral and written examination on a large grammar, which I began in March. I had lost more than three weeks of that time on my study, and I had to learn pages and pages of sentences to repeat from memory, besides preparing the theoretical part. But I studied for it, and I prayed for it, because if I failed, then I must go over the work again, and lose time, which I might give next year to some other book. I studied up to the last moment, and went into the examination not quite scared out of my wits. I have not yet received my papers, but Mrs. Dr. Greene (Dr. Greene examined us) told me her husband said I was getting on well in the language, so I am not much in doubt as to the result, and I am thankful.

THE NEW KINDERGARTEN ROOM.

The room for the children, which was built with cousin A.'s money, is now finished, matted, curtained, and the children have been moved in. The room which the children vacated is now known as "the library," and the training-class girls have glided into a use of its daily delights as readily and easily as a duck glides into water at the first sight of it. The bookcase, with our one hundred and more new volumes, is in its place; a large study table in the center of the room holds a daily paper (the Japanese Congregational sheet), and two monthly magazines. We have ten new chairs, and these make the furnishings for our new room, which is such a comfort.

The evening before we put the children into the new room we dedicated it. Mr. Homma, Mr. Yokota, some of the church women, and the teachers and students of the training class met in the new room and had a "thank meeting," as the Japanese call it. It was good to have it thus dedicated.

You know I have always hoped that some time I might have graduates of Kobe College in my training class. Now one has signified her desire to take the course. We have heard also of two other good English scholars who wish to enter. In view of this, after much thought and many consultations, it was decided to open this higher class; not at all with the idea of abolishing the present class, but to have the two in training at the same time. It will make my work heavier, and will need more money from America for teachers; but just such a class has been my earnest desire from the first; and now, since girls qualified to take the higher training have applied, I do not like to put the opportunity aside, and I hope I have been led to decide wisely.

At last! My singing book is out! I shall send the only copy I have in my hands to Mrs. Blatchford by this mail. I send it to her because as I began my kindergarten career in her home, I am glad to pay her the little compliment of sending to her my first endeavor as a composer of songs.

Home Department.

STUDIES IN MISSIONS.

PLAN OF LESSONS FOR 1892.

November.—Condition of Heathen Women.

December.—Review of the Year.

THE CONDITION OF HEATHEN WOMEN.

BY MRS. G. B. WILLCOX.

Note first, by way of contrast, the happy condition of women in Christian lands.

Infancy and Childhood of Heathen Women.—Infanticide; child marriage; life of degradation for the unmarried.

Their Married Life.—Enslaved condition; power of life and death in the hands of the husband; power of mothers-in-law.

Widowhood.—Neglect; abuse; fasts; suttee.

The Condition of Heathen Women in Sickness.

Darkness of Mind.

Spiritual Darkness and Need.—Their limitations; their sense of sin.
Their Influence if Converted.

HELPS.—See lesson in November *Mission Studies*. For condition of women in the Islands, read "Life of Rev. J. G. Paton." For Africa, Mackay, of Uganda, gives some striking pictures. For India, see the "Orient and Its People." For China, the last named, also Mrs. Bryson's "Home Life in China," and articles by Miss Guinness in the *Regions Beyond*. For Turkey, "Women in Turkey," a leaflet published by the W. B. M. I. "Mohammedan Women," *Nineteenth Century*, June, 1891. Abundant incidents illustrative of the above topics may also be found in the back numbers of *Mission Studies* and the LIFE AND LIGHT.

SELF-DENIAL.

Extract from a letter to a friend from Miss Lilia S. Cathcart, now at All Healing, N. C.

Do you know, I wondered a good many times "Self-denial Week" what you were saving money on, for I was sure you would be among the list. I could not save on a single thing. There are weeks and even months at a time, when I am in school, that I do not spend a cent for myself. If I shortened up on food that would do no good, as I have so much and board. About the only self-denial money I can get from time to time is on railroads, to go without a sleeper, and sometimes to take a lunch when I want a hot meal. I have seen the time when that was real self-denial. When in the city I can often save car fare.

I have been greatly interested in the different ways I have heard of this summer. I think it would be nice to know just how much was saved in all that special week. After all, I expect the extra interest and prayers would avail even more than the money. . . . I wonder if you have heard that my mother was called home to be with the dear Lord last spring. It came with one swift stroke,—never a word of farewell, and never a pain. We miss her love, and most of all her prayers for our work, but rejoice for her, and would not call her back to meet life's struggles. Heaven seems much nearer with her there. It makes the old love for foreign missions assert itself all the more, and yet I know I must not leave an invalid aunt and sister who need my help just now. I love my present work, and God has wonderfully blessed us. You will find an article in the August number of the *American Missionary* about our school at All Healing, N. C., that you will rejoice in.

. . . I must not write more. Sometimes I feel real longing to visit W. B. M. I. friends; it is a feeling as near akin to homesickness as I can tell. I just love you all. . . .

OUR THANK-OFFERING MEETING.

BY C. G. S.

WE were desirous of making our thank-offering meeting a success in every way this year; so, thinking numbers to be one of the things to be first considered, the executive committee wrote a postal card to every lady in the church and congregation, asking her to be present and giving the programme for the meeting.

The day was beautiful; the room was pleasantly arranged; flowers were on the table, and singing books and Testaments in each chair, so that all could join in the singing and reading of Scripture. We were rewarded with a roomful of ladies. We make it a point in our society to have as good music as possible in all our meetings; we believe if music is a benefit in regular Sunday service, it is also a benefit in missionary meetings. The pianist is chosen with as much care as any of the officers, and is as regularly in her place. Our hymns were on praise and thanksgiving, the music bright and not too difficult for general singing, yet not hackneyed. We use "Laudes Domini."

We opened with singing and reading of Scripture, followed by a prayer by one of our much-loved members, which brought us near the mercy seat, and made us feel that the Holy Spirit was present with us. After a sincere and earnest paper on "The Meaning of Thank Offerings," showing that the giving of tithes did not satisfy the thankful heart, nor pay the debt of gratitude which we owe to our Creator and Saviour, we had the roll call.

On the postal cards we had stated that the responses to the roll call would be thankful sentiments; so every lady had come prepared with a response, and as her name was called gave us a helpful and encouraging thought, or asked for the singing of some verse which represented her idea, the faces often expressing much more than the words spoken. The replies were all so earnest and sincere that one felt convinced they came from hearts in which the Holy Spirit had his abiding place. It was a foretaste of that unity and brotherly love which we shall find in the "life more abundant."

A paper on "Reasons for Thanksgiving" came very aptly at this time; it was carefully written and well read; it showed there were abundant reasons for gratitude to our Heavenly Father for blessings far beyond our deserts. The offerings were now taken, and we had still another cause for thankfulness when we found sixty-five dollars had been given. This amount will probably be increased, as some were not present who will send in their thank offerings later. After repeating the Lord's Prayer in unison, we went home thanking God that he had given us a part in the world's conversion,

and feeling that the only drawback on our otherwise delightful afternoon had been the enforced absence, on account of temporary illness, of our president, who takes such an earnest interest in all missionary and Christian work.

SECOND CONGREGATIONAL CHURCH, Rockford, Ill.

THE OBSERVER.

THE Observer saw a letter from a missionary lately in which were the following significant words: "Boston has said you must make your estimates within a certain sum; we want more. 'Nuff said;' somebody will be hurt." And the thought came, How many will be hurt? First: Boston, meaning the Prudential Committee, because they cannot meet the needs of their missionaries. Second: The missionaries who have made their plans for continued work, or enlargement. Third: The poor people on foreign fields who have been waiting for a teacher or a Sunday service, and the children to whom a school like the one in the next village is their constant desire and longing. And the saddest part of it all is, some will be hurt who will not feel it; some to whom the Bread of Life might be carried but for this retrenchment. Perhaps they have lost their one chance, and never in their lives will hear the name of Jesus. Why is there not money enough in the hands of the Board to heal these many hurts? The Observer has heard of people who were hurt because they were so often asked to give for missions. Which is the deepest hurt? To which will you, dear reader, seek to apply healing?

A HEATHEN WOMAN'S PRAYER.

Harken to this prayer of a heathen woman, written by a pupil of an English Missionary (one of the few Indian ladies who can read and write); one who has tasted of the bitter sorrow and degradation of Hindu widowhood from her childhood; one who does not yet know the true Saviour who can heal her woes, but who cries to us from her distant home, with a very bitter cry, to come to her relief.

O LORD, hear my prayer! No one has turned an eye on the oppression that we poor women suffer, though with weeping, and crying, and desire we have turned to all sides hoping that some would save us. No one has lifted up his eyelids to look upon us, or inquire into our case. We have searched above and below, but Thou art the only one who wilt hear our complaint; thou knowest our impotence, our degradation, our dishonor.

O Lord, inquire into our case. For ages dark ignorance has brooded over our minds and spirits; like a cloud of dust it rises and wraps us round, and we are like prisoners in an old and mouldering house, choked and buried in the dust of custom, and we have no strength to go out. Bruised and beaten,

we are like the dry husks of the sugar cane when the sweet juice has been extracted. All-knowing God, hear our prayer, forgive our sins, and give us power of escape, that we may see something of thy world. O Father, when shall we be set free from this jail? For what sin have we been born to live in this prison? From Thy throne of judgment justice flows, but it does not reach us; in this our lifelong misery only *in*justice comes near us. O Thou hearer of prayer, if we have sinned against thee, forgive; but we are too ignorant to know what sin is. Must the punishment of sin fall on those who are too ignorant to know what it is? O great Lord, our name is written with drunkards, with lunatics, with imbeciles, with the very animals; as they are not responsible, we are not. Criminals confined in the jails for life are happier than we, for they know something of thy world. They were not born in prison, but we have not for one day, no, not even in our dreams, seen thy world. To us it is nothing but a name; and not having seen the world, we cannot know Thee, its maker. Those who have seen Thy works may learn to understand thee; but for us, who are shut in, it is not possible to learn to know thee. We see only the four walls of the house. Shall we call them the world or India? We have been born in this jail; we have died here, and are dying.

O Father of the world, hast thou not created us? Or has, perchance, some other god made us? Dost Thou care only for men? Hast Thou no thought for us women? Why hast Thou created us male and female? O Almighty, hast thou not power to make us other than we are, that we too might have some share in the comforts of this life? The cry of the oppressed is heard even in the world. Then canst Thou look upon our victim hosts and shut thy doors of justice? O God Almighty and unapproachable, think upon thy mercy, which is like a vast sea, and remember us. O Lord save us, for we cannot bear our hard lot; many of us have killed ourselves, and we are still killing ourselves. O God of mercy, our prayer to thee is this, that the curse may be removed from the women of India. Create in the hearts of the men some sympathy, that our lives may no longer be passed in vain longing; that, saved by Thy mercy, we may taste something of the joys of life.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM AUGUST 18 TO SEPTEMBER 18, 1892.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Aurora, First Ch., 23.50; Canton, 25.45; Chebause, 2.58; Chicago, L. L. W., 22.50, Bethany Ch., 5, Plymouth, 150.23, Union Park Ch., Mrs. R., 17, Mrs.

A. A. B., const. L. M. Cora Banks Pierce, 25; Hampton, 5; Joy Prairie, 36; Lombard, 35.75; Mendota, Miss A. J. D., 5; Melvin, 6.50; Oak Park, 110, Miss A. M., 5; Pittsfield, 17; Princeton, Covenant Box, 2; Rantoul, 5; Rockford, Second

Ch., 206.65; Ridgeland, Mrs. A. N. H., 2; Sollitt, Mrs. E. Marsh, 3; Toulon, 83 cts.; Udina, 3.50,	714 49
JUNIOR: Chicago, First Ch., 50, Millard Ave. Ch., 25, New Eng. Ch., 32.37, South Ch., 25, Union Park Ch., 25, Mabel Rice, const. L. M. Katherine Kimball, 25; Galesburg, First Cong. Ch., The Philergians, 30,	212 37
JUVENILE: Chicago, Lake View. Ch. of the Redeemer, 5; Melvin, 3.50; Plainfield, Acorn Band, 4; Thawville, 7.35; Wauponsie Grove, 25.87,	45 72
SUNDAY SCHOOLS: Bartlett, Prim. Cl., C. E.: Dundee, 10; Melvin, 4.50,	4 50
THANK OFFERING: Chebanse, 16.05; Kewanee, 31.15; Lombard, 7.25; Melvin, 11.59; Oak Park, 7.60; Rockford, Second Ch., 59.01; Toulon, 20.93,	153 58
SELF-DENIAL: Garden Prairie, 2; Griggs-ville, 6.40; Melvin, 1.55; Providence, 3.50; Rockford, Second Ch., 20.15,	33 60
FOR KOBEBUILDING FUND: Chicago, New Eng. Ch., Mrs. N. H. B.,	25 00
THANK OFFERINGS: Chicago, Meeting at Board Rooms, Sept. 9th,	329 26
Total,	1,533 02

IOWA.

BRANCH.—Mrs. C. E. Rew, Grinnell, Treas. Alden, 1; Algona, 4; Bear Grove, 6.50; Bellevue, 7.50; Chester Center, 3.35; Creston, Pilgrim Ch., 20; Davenport, 10; Denmark, 26; Des Moines, North Park, 37.50, Plym., 19.74; Eagle Grove, 1.75; Genoa Bluffs, Ladies and Aux., 5.50; Gilman, 20.50; Hartwick, anon., 3; Independence, 15; Iowa Falls, 15; Lawler, 5; Marshalltown, 50; Mt. Pleasant, Auxs. of Denmark Asso., 8.16; Newbury, Mrs. Morris, 1.50; New Hampton, 7.70; New York, 12; Old Man's Creek, 2.39; Onawa, 11.22; Osage, 3.50; Red Oak, 30; Riceville, 4.22; Sabula, Mrs. H. H. Wood, 4; Stuart, 10; Waterloo, 31.65; Waverly, 11.50,	389 18
JUNIOR: Des Moines, Y. L. S., 10; Grinnell, Y. L. S., 30.58,	40 58
JUVENILE: Cedar Rapids, 5; Central City, 2; Chester Center, 2.50; Eldora, 20; Grinnell, Busy Bees, E. Br., 9.28, S. Br., 7.14, W. Br., 9.80; Jackson, 5; Marshalltown, 13; Mitchellville, 10.67; Osage, 4.66; Sabula, 40 cts.,	89 45
C. E.: Harlan, 2; Lawler, 9.30; Le Mars, 13.87,	25 17
SUNDAY SCHOOLS: Decorah, 2.48; Des Moines, Plym., 15.42; Mt. Pleasant, 4,	21 90
SELF-DENIAL: Bear Grove, 6; Davenport, 2; Ft. Dodge, 7.85,	15 85
THANK OFFERING: Cedar Rapids, 19; Cherokee, 54; Chester Center, 19.17; Decorah, S. S., 2.52; Des Moines, Plym., 120; Grinnell, Busy Bees, E. Br., for Erzroom, 10; Marshalltown, 4.40; Muscatine, 27.25,	256 34
SPECIAL FOR ERZROOM: Ames, Cheerful, Givers, 6.30; Riceville, Junior C. E., for Wyckoff sisters, China, I,	7 30
Total,	845 77

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Ann Arbor, 18.90; Alpena, Miss Julia Farwell, 15; Benton Harbor, L. M. U., 10; Breckenridge, 3.62;

Covert, 16; Edmore, Aid Soc., 1.36; Flint, 5.94; Grape, of wh. 2 is Th. Off., 5; Galesburg, of wh. 12.36 is Th. Off., all to const. L. M. Mrs. Henry Marhoff, 25; Highland, 5; Jackson, 50; Manistee, 56.15; Sandstone, 8.77; Wheatland, 11.25; Whittaker. Th. Off., 32.61, Th. Off., A Friend, 122.50,	392 35
JUNIOR: Detroit, Woodward Ave., 30.75; Maple City, C. E., 2,	32 75
JUVENILE: Covert, Band of Hope, 1; Greenville, M. B., 1.16,	2 16
Total,	427 26

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 University Ave. E., St. Paul, Treas. Benson, 2.50; Crookston, 10; Detroit City, 5; Elk River, 15; Excelsior, to const. L. M. Mrs. A. W. Latham, 29.67; Hawley, 2.08; Mankato, 4; Medford, 2.70; Minneapolis, First Ch., Aux., 18.64, Lowry Hill Ch., to const. L. M. Mrs. J. B. Bushnell, 33.55, Pilgrim Ch., 7, Plymouth Ch., of wh. 6.50 is self-denial, 159.09; Monticello, 5; New Ulm, of wh. 21.28 is Th. Off., 23.38; Owatonna, 12.24; Paynesville, 2; Plainview, 4.75; Rochester, 37.20; Spring Valley, 10; St. Paul, Park Ch., 40; St. Anthony, Park Ch., 25; Waseca, 25.80; West Duluth, 5; Winona, First Ch., 138.50,	588 10
JUNIOR: Minneapolis, First Ch., 31.36, Plymouth Ch., 8.44; Winona, First Ch., 56,	95 80
JUVENILE: Villard, Willing Workers,	3 00
SUNDAY SCHOOLS: Benson, 2.17; Claremont, A Little Boy, 1; Minneapolis, Silver Lake, 2.16,	5 33
C. E.: Clearwater, 2.09; Minneapolis, Bethany Ch., 4.71; Montevideo, 9.12; Springfield, 6.50,	22 42
JUNIOR C. E.: Elk River,	9 00
KOBECOLLEGE BUILDING FUND: St. Paul, Atlantic Ch., Friend, 5, M. M. Yandes, 15,	20 00
SPECIAL: St. Paul, M. M. Yandes, for Bible woman, Turkey, 15; Maine, Pres. S. S., for Ella J. Newton, 7; Deer Park, Wash., Friend, 5,	27 00
Less expenses,	770 65
Total,	24 28
Total,	746 37

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. Lebanon, 10; Kansas City, Dea. Taylor, 1,	11 00
JUNIOR: Kansas City, First Ch.,	7 85
JUVENILE: Webster Groves, Steady Workers,	15 00
THANK OFFERING: Pierce City,	3 00
Less expenses,	36 85
Total,	11 50
Total,	25 35

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Austinburg, 10, V. A. H., 3; Burton, A Friend, 10; Huntsburg, 13.36; Ironton, 27; Lindenville, 5; Marblehead, 10; Marietta, 97.45; Paddy's Run, 22; Painesville, 36.50; Randolph, Mrs. Mer-

iam, 5; St. Mary's, 5; Sheffield, 15; Twinsburg, 30,	289 31
JUNIOR: Cleveland, Grace Ch., Y. P.,	1 00
JUVENILE: Berea, M. B., 5; Lindenville, Buds of Promise, 7,	12 00
SUNDAY SCHOOL: Oberlin, Vacation Work of Miss Andrews' Cl.,	50 75
C. E.; Hudson, 1.71; Unionville, 1.50,	3 21
THANK OFFERING: Freedom, 5; Marietta, 43.65,	48 65
	404 92
Less expenses,	7 34
Total,	397 58

NORTH DAKOTA.

BRANCH.—Mrs. G. L. O'Neale, of Buxton, Treas. Cummings, 5; Caledonia, 6.70; Lisbon, Pioneer Home Miss. Soc., 5; Mayville, 10; Fargo, First Ch., 23; Buxton, 15,	64 70
JUVENILE: Buxton, Pearl Gatherers,	3 00
Total,	67 70

SOUTH DAKOTA.

BRANCH.—Mrs. C. S. Kingsbury, of Sioux Falls, Treas. Armour, 15; Elk Point, 8.35; Mitchell, 10.77; Redfield, 13,	47 12
SUNDAY SCHOOL: Howard, Birthday Box,	2 17
Total,	49 29

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Arena, First Ch., 8.50, Third Ch., 4; Appleton, 57.56; Brandon, 36; Brodhead, 13.45; Beloit, First Ch., 50, Second Ch., 7; Baraboo, 15.95; Big Spring, 2.72; Bloomington, 10; Cooksville, 7.83; Clinton, 34.96; Clintonville, 25; Columbus, 25.95; Darlington, 10; De Pere, 5; Endeavor, 28.72; Evansville, 6.50; Eau Claire, 20; Elroy, 16.65; Fond Du Lac, 25.15; Fox Lake, 12; Footville, 10; Fulton, 17; Fort Atkinson, 13.50; Grand Rapids and Centralia, 12.65; Hartland, 3.20; Hammond, 10; Janesville, 50; Leeds Centre, 8.60; La Crosse, 19.07; Lake Geneva, 54; Milton, 32; Milwaukee, Pilgrim Ch., 10, Hanover St. Ch., 10; Menasha, 17; Madison, 38.18; Menominee, 31.77; New Lisbon, 2; Oconomowoc, 16.50; Oshkosh, Zion Ch., 28.14; Platteville, 13; Racine, 5; Roberts, 2.50; Rosendale, 10; Sun Prairie, 6.24; Stoughton, 10.34; South Milwaukee, 5.15; Springvale, 1; Tomah, 1; Viroqua, 25; Waupun, 66.50; Waukesha, 12; Wauwatosa, 29; Windsor, 20; West Salem, 7.81; Whitewater, 30; River Falls, 31.50,	1,082 54
SPECIAL: Baraboo, Mrs. L. B. Avery, 1.50; Brodhead, 1.30; Berlin, Union Ch., 6.71; Delavan, 29.40; Endeavor, 10; East Troy, Mrs. Marion Hibbert, 3; Eau Claire, 20; Fort Atkinson, 7; Grand Rapids and Centralia, 5.57; Oconomowoc, 1; Roberts, 1; Sharon, 1; Whitewater, Mrs. T. B. Cook, 1; Waukesha, Mrs. McVicar, 5; Wauwatosa, 20.50,	113 98
JUNIOR: Bristol and Paris, King's Sons and Daughters, 17; Bloomer, C. E., 1.19; Brandon, Y. B., 8.90; Beloit, First Ch., Y. L., 30; Columbus, C. E., 10; Green Bay, Y. L., 10; Hartland, C. E., 1.80; Janesville, C. E., 8.41; Loani Band, 56;	

La Crosse, Y. L., 19; Madison, Y. L., 4; Platteville, B. B's, 10; River Falls, 17.22; Stoughton, C. E., 3.81; Sparta, C. E., 5.40; Wyoming, 14.48; Waukesha, Covenanters, 15; Whitewater, C. E., 4.66,	230 24
FOR MARASH COLLEGE: Dunkirk, S. S., 1.20; La Crosse, Covenanters, 2.28,	3 48
JUVENILE: Arena, First Ch., Willing Workers, 1.50; Brandon, Coral Workers, 8.80; Beloit, First Ch., Armor Bearers, 19.29; Endeavor S. S., B. D. Box, 4.75; Coral Workers, 9; Eau Claire, Cheerful Givers, 10; Fox Lake, Coral Builders, 2.54, M. B., 25; Hartland, M. B., 3; Madison P. S. S., 10; Milwaukee, Pilgrim Ch., Pilgrim Workers, 10, Grand Avenue Ch., M. B., 10; Oshkosh, Zion Ch., Willing Hands, 5; Platteville, Pearl Gatherers, 20; Rosendale, May Flower Band, 15; River Falls, 25.28; Sparta, M. S. Band, 6.25; Whitewater, S. S., 10,	170 66
LEGACY: Baraboo, Mrs. G. Clarke,	50 00
THANK OFFERING: Beloit, Rev. J. Porter,	50 00

Less expenses, 1,700 90

Total, 1,668 09

GEORGIA.

Atlanta.—Ch. of the Redeemer, for India,	25 00
Total,	25 00

CONNECTICUT.

Meriden.—Mrs. Isaac Pierson and Children,	5 00
Total,	5 00

JAPAN.

Kobe.—Girls' Miss. Soc. of College, Miss M. Sano, Treas.,	12 00
Total,	12 00

MASSACHUSETTS.

Newton Centre.—A., for Miss Little,	80 00
Total,	80 00

MICRONESIA.

Kusaie.—King's Daughters,	14 00
Total,	14 00

NEW YORK.

West Bloomfield.—A Friend, Th. Off.,	1 00
	1 00

WASHINGTON.

Tacoma.—C. S. Teel, M. D.,	5 00
Total,	5 00

MISCELLANEOUS.

Sale of leaflets, 24.70; boxes, 5.27; envelopes, 3.02,	33 99
Receipts for month,	5,935 42
Previously acknowledged,	47,919 40
Total since October,	\$53,426 82
MISS JESSIE C. FITCH,	
Ass't Treas.	

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